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A GRAMMAR
OF
THE SANSKRIT LANGUAGE.

BY

F. KIELHORN, Ph.D., C.I.E.,

PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF GÖTTINGEN;
CORRESPONDING MEMBER OF THE ROYAL ACADEMIES OF
BERLIN AND MUNICH; HONORARY MEMBER OF THE
AMERICAN ORIENTAL SOCIETY; ETC., ETC., ETC.

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Bentley, May 1, 1889.

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GEORG BÜHLER, C.I.E.,

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PREFACE TO THE FIRST EDITION.

THE present grammar, which is published at the request and under the patronage of Mr. J. B. Peile, the Director of Public Instruction in this Presidency, is intended principally for Indian students. It contains as much of the Sanskrit accidence as is necessary for the ordinary B.A. examination. Those who look higher, I refer to the Siddhânta-Kaumudî and other indigenous works on grammar, without a careful study of which a scholarlike knowledge of the Sanskrit language appears to me unattainable.

My chief aim in composing this grammar has been correctness, and to attain this object I have considered it the safest plan not to give any rules nor to put down any forms without the authority of the best native grammarians. I trust I may not appear presumptuous in maintaining that this has not always been an easy task, and that in many cases much patient labour and weighing of arguments had to be gone through before a certain form could, on the best possible authority, either be accepted as correct or rejected as incorrect. The result of my labour is before the public; and having done my best, I shall be grateful to everyone who will take the trouble to point out to me any errors which insufficient care or reading or want of judgment has allowed me to pass unnoticed.

On the arrangement of my grammar only few words need be said here. I have considered it necessary to separate the roots of

the tenth class from those of the other nine classes, and to treat of them under the head of derivative verbal bases. Most scholars will, I hope, approve of this change. Nor will they, I trust, object to the introduction of the Subjunctive mood in § 218. That the terms *Radical Aorist* and *S-Aorist* will be generally approved of I feel less assured, and I shall be ready to give up the *S-Aorist* for any better or more scientific term that may be suggested to me.* To introduce into a Sanskrit grammar the expressions *First* and *Second Aorist* at a time when the best Greek grammars try to get rid of them, appears to me little advisable; and I cannot see the appropriateness of the terms *Simple* and *Compound Aorist* when it is far from certain that the letter *s*, which is employed in the formation of the four last varieties of the Aorist, is really the remainder of the root as 'to be.'

F. KIELHORN.

Deccan College, March, 1870.

* In the Second Edition the term *Sibilant-Aorist* has been adopted from Professor Whitney's Grammar.

PREFACE TO THE THIRD EDITION.

Nor to mention some minor alterations and additions, I have, in this edition, drawn more prominently attention to the insertion of the intermediate *i* in the general tenses and in verbal derivatives generally, and I have introduced the terms *ani?* and *set*, which even my European pupils find most convenient. I have also added a chapter on the employment of inflected words in the sentence, which, like the rest of this grammar, is based entirely on the works of the native grammarians.

To Mr. K. M. Chatfield, the present Director of Public Instruction, my thanks are due for having allowed me to publish, together with this third English edition, a German translation of this grammar.

F. KIELHORN.

Göttingen, April, 1888.

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SANSKRIT GRAMMAR.

CHAPTER I.

THE LETTERS.

1.—The Devanāgarī Alphabet.

§ 1. Sanskrit, the sacred as well as the learned language of India, is commonly written in the Devanāgarī alphabet. This alphabet consists of the following letters :—

(a) 13 vowel-signs :—अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*,
ॠ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

(b) 33 syllabic signs for the various consonants, each followed by the vowel *a* :—

क <i>ka</i> ,	ख <i>kha</i> ,	ग <i>ga</i> ,	घ <i>gha</i> ,	ङ <i>ṅa</i> ;
च <i>cha</i> ,	छ <i>chha</i> ,	ज <i>ja</i> ,	झ <i>jha</i> ,	ञ <i>ña</i> ;
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ,	ड <i>ḍa</i> ,	ढ <i>ḍha</i> ,	ण <i>ṇa</i> ;
त <i>ta</i> ,	थ <i>tha</i> ,	द <i>da</i> ,	ध <i>dha</i> ,	न <i>na</i> ;
प <i>pa</i> ,	फ <i>pha</i> ,	ब <i>ba</i> ,	भ <i>bha</i> ,	म <i>ma</i> ;
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> ;	
श <i>sha</i> ,	ष <i>ṣha</i> ,	स <i>sa</i> ,	ह <i>ha</i> .	

(c) Two signs for two nasal sounds, viz. Anusvāra, denoted by — , i.e. a dot placed above the letter after which Anusvāra is pronounced (e.g. अंस *aṁsa*), and Anunāsika, denoted by — , i.e. a dot within a semicircle placed above the letter after which Anunāsika is pronounced; and one sign for a strong spirant called Visarga, denoted by — , i.e. two vertical dots placed after the letter after which Visarga is pronounced (e.g. गजः *gajah*).

§ 2. (a) The vowel-signs in § 1 (a) denote only such vowels as are not preceded by a consonant in the same sentence or verse, i.e. they

denote the vowels which stand at the commencement of a sentence or verse, and those vowels in the middle of a sentence or verse which are preceded by another vowel; e.g. अभवत् *abhavata*; स आह *sa āha*.

(b) Short *a*, following upon a consonant of the same sentence or verse, is not denoted at all; e.g. गजः *gajāḥ*.

(c) The remaining vowels, when following a consonant of the same sentence or verse, are denoted thus:—

	ā	i	ī	u	ū	ṛi	ṛī	ḷi	e	ai	o	au
by	।	ि	ी	ु	ू	ॠ	ॡ	ॢ	ॣ	।	॥	०
e.g.	का	कि	की	कु	कू	कृ	कृ	कृ	के	कै	को	कौ
i.e.	kā	ki	kī	ku	kū	kṛi	kṛī	kḷi	ke	kai	ko	kau

Exception: The vowel *ṛi*, when following upon *r*, is denoted by the initial sign ऋ *ṛi*; ॠ = *rṛi*. (See § 3 a.)

§ 3. (a) When any of the 33 syllabic signs in § 1 (b) is to denote a consonant which is not followed by any vowel and stands at the end of a sentence or verse, the sign ॣ called *Virāma* (i.e. 'pause'), is placed under it; e.g. ककुप् *kakup*, अभवत् *abhavat*, अयम् *ayam*.

(b) Two or more consonants which are not separated by a vowel or vowels are denoted by combinations of the syllabic signs in § 1(b). These combinations are formed either by placing the succeeding under the preceding sign, leaving out the horizontal top-line of the former, or by placing the signs one after the other, leaving out the vertical stroke of the preceding sign; e.g. प = *p-ta*; क = *k-na*; न्द = *n-da*; चय = *ch-ya*; त्सन्व = *t-s-n-ya*. (Owing to the difficulty of printing the *Virāma* is occasionally employed in combinations of consonants; e.g. युक्ते instead of युक्ते *yukṭe*.)

(c) When the consonant *r* immediately precedes another consonant or the vowel ऋ *ṛi*, it is denoted by the sign ॡ placed above the letter or combination of letters *before* which it is pronounced; e.g. अर्क *arka*, कूर्त्स्व *kūrṭṣva*. This sign for *r* is placed to the right of any other signs which may stand above the letter over which it has to be placed; e.g. अर्केण *arkeṇa*, अर्का *arka*, अर्कम् *arkam*. When *r* follows another consonant without the intervention of a vowel, it is denoted by the sign ॢ placed under the consonant after which *r* is pronounced; e.g. राज *raja*, शुक् *shukra*.

§ 4. The changes which some letters undergo when they are combined with other letters will appear from the following alphabetical list:—

क k-ka, कख k-kha, क्त k-ta, क्तय k-t-ya, क्तव k-t-ra, क्तव k-t-va,
 क्त k-na, क्तम k-ma, क्तय k-ya, क्त or क्त k-ra, क्त k-la, क्त k-va,
 क्ष k-ṣha, क्षम k-ṣh-ma;

ख्य kh-ya, ख्य kh-ra;

ग्य g-ya, ग्य g-ra, ग्य g-r-ya;

घ्न gh-na, घ्न gh-ma, घ्न gh-ra;

ङ्क ṅ-ka, ङ्क ṅ-k-la, ङ्क ṅ-k-ṣha, ङ्क ṅ-k-ṣh-ra, ङ्क ṅ-ga,
 ङ्क ṅ-gha;

च ch-cha, च च ch-chha, च च ch-chh-ra, च च ch-ṇa, च च ch-ma;

छ च chh-ya, छ च chh-ra;

ज्ज j-ja, ज्ज j-jha, ज्ज j-ṇa, ज्ज j-ṇ-ya, ज्ज j-ma, ज्ज j-ra;

ञ्च ṇ-cha, उच ṇ-chha, उच ṇ-ja;

ट्क t-ka, ट्क t-ta, ट्क t-ya;

थ थ th-ya, थ थ th-ra;

द द d-ga, द द d-ya;

ध ध dh-ya, ध ध dh-ra;

ण्ट ṇ-ta, ण्ट ṇ-ta, ण्ट ṇ-da, ण्ट ṇ-dha, ण or ण ṇ-na, ण ṇ-ma;

त्क t-ka, त्त t-ta, त्तय t-t-ya, त्त t-t-ra, त्तव t-t-va, त्तय t-ta,
 त्त t-na, त्तय t-ta, त्त or त्त t-ra, त्तय or त्तय t-r-ya, त्तव t-va, त्तय t-ta,
 थ थ th-ya;

द द d-ga, द द d-da, द द d-dha, द द d-dh-va, द द d-na, द द d-ba,
 द द d-bha, द द d-bh-ya, द द d-ma, द द d-ya, द द d-ra, द द d-r-ya, द द d-va,
 द द d-v-ya;

ध ध dh-na, ध ध dh-ma, ध ध dh-ra, ध ध dh-va;

न्त n-ta, न्तय n-t-ya, न्तव n-t-ra, न्त n-da, न्तव n-d-ra, न्तव n-dha,
 न्तव n-dh-ra, न्तव n-na, न्तव n-ra;

प p-ta, प p-na, प्म p-ma, प p-ra, प्र p-la, प्स p-sa;

ब b-ja, ब b-da, ब्ध b-dha, ब b-na, ब्र b-ra;

भ bh-na, भ्य bh-ya, भ्र bh-ra;

म m-na, म्प m-pa, म्ब m-ba, म्र m-ra, म्ल m-la;

य्य y-ya, य्य y-ra;

र r-u, र r-a, र्क r-ka, र्ध r-dha;

ल्क l-ka, ल्प l-pa, ल्ल l-la, ल्व l-va;

व v-na, व्य v-ya, व्र v-ra;

शु or शु sh-u, श्रु or श्रु sh-ú, शृ or शृ sh-ri, शृ or शृ sh-rl,

श्च sh-cha, श्य sh-ch-ya, श्र sh-na, श्य or श्य sh-ya, श्र sh-ra,

श्य sh-r-ya, श्ल sh-la, श्व sh-va, श्य sh-v-ya;

ष्ट sh-ta, ष्ट्य sh-t-ya, ष्ट्र sh-t-ra, ष्ट्र्य sh-t-r-ya, ष्ट् sh-t-va,

ष्ठ sh-tha, ष्ट्य sh-th-ya, ण sh-na, ण्य sh-n-ya, ण्म sh-ma;

स्क s-ka, स्ख s-kha, स्त s-ta, स्त्य s-t-ya, स्त्र or स्त्र s-t-ra,

स्त्व s-t-va, स्थ s-tha, स्न s-na, स्प s-pa, स्त्र s-ra;

ह h-a, ह h-ri, ह h-na, ह h-na, ह h-ma, ह h-ra, ह h-la, ह h-va.

§ 5. (a) The sign ॥, called Avagraha (i.e. 'separation, mark of separation'), is in many texts employed to indicate the elision of (short) अ a after preceding ए e or ओ o; e.g. तेऽभवन् te'bhavān; गजोऽस्ति gajo'sti.

(b) The sign ° denotes an abbreviation; e.g. अचक्षुषौ achakṣhṣhau, अचक्षुषौ (acha)kṣhṣhau; पा° Pā(nītye).

(c) The signs of punctuation are । and ॥.

§ 6. The numeral figures are : —

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

१० 10; १५ 15; १४३ 143; २६८ 268; १८०९ 1879.

2.—Classification of the Letters.

§ 7. (a) Vowels are divided into : —

(1.) Simple vowels, अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ; and

(2.) Dipthongs, ए, ऐ, ओ, औ.

(b) They are also divided into : —

(1.) Short vowels, अ, इ, उ, ऋ, ए; and

(2.) Long vowels, आ, ई, ऊ, ऋः, एः, ओ, औ.

§ 8. Short vowels which are not followed by any consonant, or are followed by only one consonant, are prosodially short; short vowels followed by combinations of two or more consonants and all long vowels are prosodially long.

§ 9. Vowels which differ in nothing but their quantity are called homogenous vowels; अ and आ are homogeneous; इ and ई; उ and ऊ; ऋ and ऋः.

§ 10. *Guṇa* and *Vṛiddhi*. The vowels अ, ए, ओ, and the syllables अद् and अल् are called *Guṇa*; the vowels आ, ऐ, औ, and the syllables आद् (and आल्) are called *Vṛiddhi*. The relation of the *Guṇa* and *Vṛiddhi* vowels and syllables to the simple vowels will appear from the following table:—

Simple V. Guṇa. Vṛiddhi.	अ अ आ	इ & ई ए ऐ	उ & ऊ ओ औ	ऋ & ऋः अद् आद्	ल् अल् (भाल्)
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§ 11. (a) Consonants are classified thus:—

	Surd.			Sonant.			
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Semivowels.
Gutturals	क	ख	:	ग	घ	ङ	
Palatals	च	छ	ज	ज	झ	ञ	य
Linguals	ट	ठ	ष	ड	ड	ण	र
Dentals	त	थ	स	द	ध	न	ल
Labials	प	फ	:	ब	भ	म	व

(b) The consonant ह is a sonant aspirate.

(c) Vowels likewise are sonant.

§ 12. (a) The four semivowels य, र, इ, and ल correspond to the simple vowels इ ई, उ ऊ, ऋ ऋः, and ल, respectively.

(b) The three semivowels य, ल, and र are sometimes nasal, and they are then distinguished from the ordinary य, ल, and र by the sign for Anuṁāsika (§ 1 c) which is placed over them (यँ, लँ, and रँ).

CHAPTER II.

RULES OF EUPHONY (*Sandhi*).

A.—FINAL AND INITIAL LETTERS OF COMPLETE WORDS.

§ 13. A complete word (which ought to be carefully distinguished from a verbal root or a nominal base), when standing alone or at the end of a sentence or verse, may end in any vowel, except **क्व** and **त्स्**, or in one of the consonants **क्व, द, त्र, प, ह, य, न, म, ल,** or Visarga.

§ 14. Words are not allowed to end in more consonants than one, except that they may end in one of the conjunct consonants **क्व, द्, त्र्,** and **द्,** provided both elements of these conjuncts are radical letters or substitutes for radical letters; e.g. Nom Sing. of the base **ऊर्ज=ऊर्ज;** 3. Sing. Imperf. Par. of **रु. रुज्=अवर्ज.**

§ 15. A word, when standing alone or at the commencement of a sentence or verse, may begin with any vowel or consonant, except **क्व, त्र, ह, य, न,** Anusvāra, or Visarga.

§ 16. When complete words are joined together so as to form a sentence or verse, their final and initial letters remain in some instances unchanged, but in the majority of cases the final of the preceding or the initial of the following word, or both, must undergo certain changes which are intended to facilitate the pronunciation. The rules which teach these changes are called the *Rules of Euphony*, or *Rules of Sandhi*.

1.—Contact of Final and Initial Vowels.

§ 17. In general, no hiatus (i.e. the succession of two vowels without an intervening consonant) is allowed between two words. To avoid it, the final and initial vowels are made to coalesce, or the final vowel is changed to a semivowel, or the initial vowel is dropped. The special rules are:—

§ 18. Final simple vowels, short or long, unite with initial homogeneous (§ 9) vowels, short or long, and form the corresponding long vowels; i.e.—

अ or **आ** + **अ** or **आ** = **आ**; e.g. **अव + अस्ति = अवास्ति**; **अव + आसीत् = अवासीत्**; **वरा + अस्ति = वरास्ति**.

इ or **ई** + **इ** or **ई** = **ई**; e.g. **अस्ति + इह = अस्तीह**; **अपि + ईक्षते = अपीक्षते**; **नदी + इह = नदीह**.

उ or **ऊ** + **उ** or **ऊ** = **ऊ**; e.g. **साधु + उक्तम् = साधूक्तम्**; **साधु + ऊचुः = साधूचुः**.

क्व + क्व = क्व; e.g. **कवे + क्वचु = कर्वुचु**.

§ 19. Final अ and आ unite with initial इ or ई to ए, with initial उ or ऊ to ओ, with initial क् to अक्, with initial ए or ऐ to ऐ, and with initial ओ or औ to औ; *e.g.*—

तव + इच्छा = तवेच्छा; यदा + इच्छा = यदेच्छा; यथा + ईक्षते = यथेक्षते;
सा + उवाच = सीवाच; तदा + ऊचुः = तदीचुः; यथा + कृषिः = यथर्षिः;
तव + एव = तवैव; तव + ऐश्वर्यम् = तवैश्वर्यम्; सा + ओषधिः = सीषधिः;
तव + औत्सुक्यम् = तवौत्सुक्यम्.

§ 20. Final simple vowels, short or long, except अ and आ, before initial vowels not homogeneous with them are changed to the corresponding semivowels (§ 12 a); *i.e.*—

इ or ई before अ, आ, उ, ऊ, क्, ए, ऐ, ओ, औ, to य्; *e.g.* इति + आह = इत्याह; इति + उक्तम् = इत्युक्तम्; नदी + एव = नद्येव.

उ or ऊ before अ, आ, इ, ई, क्, ए, ऐ, ओ, औ, to व्; *e.g.* मधु + अस्ति = मध्वस्ति; मधु + इह = मध्विह.

क् before अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ, to र्; *e.g.* कर्त्तु + अस्ति = कर्त्तुस्ति; कर्त्तु + इह = कर्त्तुविह.

§ 21. Final ए and ओ before initial अ remain unchanged, but the initial अ is dropped; *e.g.*—

ते + अव = तेऽव; प्रभो + अव = प्रभोऽव.

§ 22. Final ए and ओ before any other initial vowel than अ are changed to अय् and अव्, or more commonly both to अ; the initial vowel is not changed. *E.g.*—

ते + आसन् = तयासन्, or more commonly त आसन्.

ते + इह = तयिह, " " " त इह.

प्रभो + एहि = प्रभवेहि, " " " प्रभ एहि.

Note.—The hiatus resulting from the dropping of य् and व् in this and the next rule, and of Visarga in §§ 35 (c) and 36, remains; त आसन् etc., cannot be again combined.

§ 23. Final ऐ and औ are before all initial vowels changed to आय् and आव्, or both to आ; the usual practice is to change ऐ to आ, and औ to आव्. The initial vowel remains unchanged. *E.g.*—

तस्मै + अदात् = तस्मायदात्, or usually तस्मा अदात्.

तस्मै + उक्तम् = तस्मायुक्तम्, " " तस्मा उक्तम्.

तो + इह = तायिह, sometimes ता इह.

तो + एव = तायैव, " " ता एव.

Exceptions.

§ 24. (a) Final अ or आ of a preposition unites with the initial क् of a verbal form to आक्; *e.g.* प्र + कच्छति = प्राच्छति.

Not found for a word?

(b) Final अ or आ of a preposition unites with an initial ए and ओ of a verbal form (except with the initial ए of forms derived from इ 'to go,' and एच् 'to grow') to ए and ओ; e.g.—

प्र + एजते = प्रेजते; प्र + ओखति = प्रोखति.—But अप + एति = अपेति.

§ 25. (a) ई, ऊ, and ए, when final in dual forms and in अनी (Nom. Plur. Masc. of the demonstrative pronoun अद्), remain unchanged (*pragrihya*) before all initial vowels, and all initial vowels remain unchanged after them; e.g.—

गिरी + इह = गिरी इह 'two hills here.'

गिरी + एतौ = गिरी एतौ 'these two hills.'

अनी + अन्वाः = अनी अन्वाः 'those horses.'

भानू + आस्ताम् = भानू आस्ताम्; साधू ऊचतुः; लते इह; लते अच.

यज्ञायहे इह 'we two sacrifice here.'

यज्ञेते उभौ 'both sacrifice.'

आसाये अच 'you both sit here.'

(b) Interjections consisting of only one vowel and the final ओ of particles remain unchanged, and initial vowels remain unchanged after them; e.g.—

अ + अपेहि = अ अपेहि; इ इन्द्र; अहो अपेहि.

2.—Contact of Final Vowels and Consonants with Initial Vowels and Consonants.

(a.) Changes of Final Consonants.

§ 26. Surd finals can stand only before surd initials; before sonant letters they are changed to the corresponding sonants, (Visarga generally to इ), and before nasals to the nasal of their own class. Final dentals are generally assimilated to initial palatals and linguals, and final न् to any initial consonant. The special rules are :—

§ 27. Final क्, ह्, and ए—

(a) Before sonant letters are changed to स, ह, and र respectively; e.g. सम्यक् + उक्तम् = सम्यगुक्तम्; सम्यक् + वदति = सम्यग्वदति; परिब्राह्म + गच्छति = परिब्राह्मगच्छति; ककुप + दृष्टा = ककुमृष्टा.

(b) Before nasals, however, final क्, ह्, and ए are more commonly changed to ङ, ण, and न्; e.g. सम्यक् + मिलितः = सम्यग्निलितः by (a), or more commonly सम्यङ्गिलितः; परिब्राह्म + न = परिब्राह्मन् or परिब्राह्मण; ककुप + न = ककुन or ककुन्.

(c) Before surd consonants final क्, ह्, and ए remain unchanged; e.g. सम्यक् + पृष्टम् = सम्यक्पृष्टम्; परिब्राह्म + तिष्ठति = परिब्राह्मतिष्ठति; ककुप + शुष्का = ककुपशुष्का.

§ 28. Final न्—

(a) Before initial च् or छ्, is changed to च्; before ज् or झ्, to ज्; before द् or ढ्, to ढ्; before त् or ठ्, to ठ्; and before ल् to ल्; *e. g.* तत् + च् = तच्च; तत् + छिनत्ति = तच्छिनत्ति; तत् + जातम् = तज्जातम्; तत् + दङ्गम् = तदङ्गम्; तत् + डयते = तदुडयते; तत् + लुब्धम् = तलुब्धम्.

(b) Before the palatal sibilant श्, final न् is changed to च्, after which the initial श् is commonly changed to छ्; *e. g.* तत् + शास्त्रम् = तच्छास्त्रम् or तच्छास्त्रम्.

(c) Before the remaining surd consonants final न् remains unchanged; *e. g.* तत् + करोति = तत्करोति; तत् + तिष्ठति = तत्तिष्ठति; तत् + फलम् = तत्फलम्; तत् + सहते = तत्सहते.

(d) Before the remaining sonant consonants and before vowels final न् is changed to ङ्; *e. g.* तत् + अर्हति = तदार्हति; तत् + गच्छति = तदगच्छति; तत् + भूतम् = तद्भूतम्; तत् + रमते = तद्वरमते.

(e) But before nasals final न् is more commonly changed to न्; *e. g.* तत् + नृत्यति = तद्वृत्यति by (d), or more commonly तद्वृत्यति; तत् + मुग्धम् = तद्वृग्धम् or तद्वृग्धम्.

§ 29. Final ह् and ण्—

(a) Are doubled when preceded by a short vowel and followed by any initial vowel; *e. g.* प्रत्यङ् + भास्ते = प्रत्यङ्भास्ते; सुगण् + इति = सुगण्णिति. (See § 30 a).

(b) Otherwise final ह् and ण् remain unchanged; *e. g.* प्राङ् + अस्ति = प्राङ्अस्ति; प्राङ् + तिष्ठति = प्राङ्तिष्ठति; प्राङ् + सः = प्राङ्सः; सुगण् + गच्छति = सुगण्गच्छति; सुगण् + च् = सुगण्च; सुगण् + पट्टम् = सुगण्पट्टम्.

§ 30. Final न्—

(a) Is doubled when preceded by a short vowel and followed by any initial vowel; *e. g.* तुदन् + इह = तुदन्निह. But भवान् + इह = भवानिह. (See § 29 a).

(b) Before ज्, झ्, and ञ्, final न् is changed to ज्; before द् and ढ्, to द्; and before ल् to the nasal ल् *i.e.* to ल्. After श् the initial श् may be changed to छ्. *E. g.* तान् + जनान् = तान्जनान्; तान् + शत्रून् = तान्जशत्रून् or तान्जशत्रून्; तान् + डम्बरान् = तान्जडम्बरान्; तान् + लीकान् = तान्जलीकान्.

(c) Between final न् and initial च् or छ्, द् or ढ्, and त् or थ्, the corresponding sibilants ज्, ष्, and स are inserted (*i. e.* ज् before च् or छ्, ष् before द् or ढ्, स before त् or थ्), and before them the final न् is changed to Anusvāra; *e. g.* तान् + च् = तान्ज; तान् + दङ्गान् = तान्जङ्गान्; तान् + वु = तान्सु.

(d) Before vowels (except where (a) is applicable) and before the remaining consonants final न् remains unchanged; *e. g.* तान् + भाह =

तानाह; तान् + पालयति = तान्पालयति; तान् + भर्तुन् = तान्भर्तुन्; तान् + धत्ते = तान्धत्ते; तान् + न = तान्न; तान् + याति = तान्याति; तान् + षद् = तान्षद्; तान् + सः = तान्सः; तान् + ह = तान्ह.

§ 31. Final न्—

(a) Before initial vowels remains unchanged; *e. g.* तन् + आह = तमाह; तन् + एव = तमेव.

(b) Before sibilants, and before ह् and इ, final न् is changed to Anusvāra; *e. g.* तन् + शत्रुन् = तं शत्रुन्; तन् + सः = तं सः; तन् + ह = तं ह; तन् + रक्षति = तं रक्षति.

(c) Before any other consonant final न् may be changed to Anusvāra, or it may be changed to the nasal of the class to which the initial consonant belongs, (to ङ्, लृ, ई before च्, छ्, ष्.) The usual practice is to change न् before all consonants to Anusvāra. *E. g.* अहन् + करोमि = अहं करोमि (or अहङ्करोमि); अहन् + च = अहं च (or अहञ्च); अहन् + तिष्ठामि = अहं तिष्ठामि (or अहन्तिष्ठामि); अहन् + पिबामि = अहं पिबामि (or अहम्पिबामि); अहन् + वक्षि = अहं वक्षि (or अहन्वक्षि).

§ 32. Final ल् remains unchanged before all initial letters; *e. g.* कमल् + अस्ति = कमलास्ति; कमल् + करोति = कमल्करोति.

§ 33. Final Visarga, preceded by any vowel—

(a) Remains unchanged before initial surd gutturals and labials (क, ख, ए, फ); *e. g.* रामः + करोति = रामः करोति; पुनः + करोति = पुनः करोति; रविः + करोति = रविः करोति.

(b) Before sibilants, final Visarga may remain unchanged, or it may be assimilated to the following sibilant; *e. g.* रामाः + षद् = रामाः षद् or रामाष्पद्; रामः + सहते = रामः सहते or रामस्सहते; पुनः + सः = पुनः सः or पुनस्सः.

(c) Before च् or छ्, इ or ह्, and त् or थ्, final Visarga is changed to the corresponding sibilants ञ्, झ्, and श् respectively; *e. g.* रामः + च = रामञ्च; रामः + तु = रामस्तु; पुनः + तु = पुनस्तु; रविः + तु = रविस्तु.

§ 34. Final Visarga, preceded by any vowel except अ or आ, is changed to इ before any sonant letter; but this इ is dropped before इ, and a preceding short vowel is lengthened. *E. g.* रविः + उदेति = रविरुदेति; चक्षुः + ऋषेः = चक्षुर्ऋषेः; मनुः + गच्छति = मनुर्गच्छति; रविः + रुढः = रवी रुढः. *Exception:* The final Visarga of ओः 'O, Ho,' is dropped before all sonant letters; *e. g.* ओः + आगच्छ = ओ आगच्छ; ओः + गम्यताम् = ओ गम्यताम्.

§ 35. Final अः, when standing for original अस्—

(a) Is changed to ओ before all sonant consonants; *e. g.* रामः (for रामस्) + गच्छति = रामो गच्छति; रामः + हसति = रामो हसति.

(b) It is changed to ओ also before initial अ; the initial अ itself is dropped. *E.g.* रामः + अस्ति = रामो ऽस्ति.

(c) Before all other initial vowels अः, when standing for original अस्, becomes अ; *e.g.* रामः + इह = राम इह; रामः + उवाच = राम उवाच.

§ 36. Final आः, when standing for original आस्, becomes आ before all sonant letters; *e.g.* अन्धाः (for अन्धास्) + अत्र = अन्धा अत्र; अन्धाः + इह = अन्धा इह; अन्धाः + धावन्ति = अन्धा धावन्ति.

§ 37. The final Visarga of अः and आः, when standing for original र्, is changed to र् before all sonant letters; before an initial र् that final र् is dropped and preceding अ is lengthened. *E.g.* पुनः (for पुनर्) + अत्र = पुनरत्र; पुनः + इह = पुनरिह; पुनः + गच्छति = पुनर्गच्छति; पुनः + रमते = पुनारमते; द्वाः (for द्वार्) + अत्र = द्वारत्र; द्वाः + दृष्टा = द्वार्दृष्टा; द्वाः + रिक्ता = द्वा रिक्ता.

Note.—In special combinations final Visarga after penultimate अ is changed to स्, and after penultimate इ or उ to ष्, before surd gutturals and labials. Instances of this change will be drawn attention to.

(b.) *Changes of Initial Consonants.*

§ 38. Initial छ—

(a) After a final short vowel, and after the particles मा and आ, must be changed to च्छ; *e.g.* तव + छाया = तव च्छाया; मा + छिदन् = मा च्छिदन्; आ + छादयति = आच्छादयति.

(b) After a final long vowel, छ may optionally be changed to च्छ; *e.g.* सा + छिनन्ति = सा च्छिनन्ति or सा छिनन्ति.

§ 39. Initial ह् after final ग्, ङ्, क्, and ख्, being substitutes for क्, ह्, न्, and ए by § 27 (i) and § 28 (d), is commonly changed to ष्, ह्, भ्, and म् respectively; *e.g.* सम्यक् + ह् = सम्यग्ह् or commonly सम्यग्भ; तत् + ह् = तद्ह् or तद्ध्; परिव्राट् + ह् = परिव्राट्ह् or परिव्राट्भ; ककुप् + ह् = ककुप्ह् or ककुप्भ.

§ 40. (a) The initial (dental) न् of verbal roots is generally changed to (lingual) ण् after the (lingual र् of the) prepositions अन्तः (अन्तर), निः (निर), परा, परि, प्र, and after दुः (दुर्); *e.g.* परि + नयति = परिणयति; प्र + नेतुम् = प्रणेतुम्; प्र + नीता = प्रणीता.

(b) The initial न् of नृत् 'to dance,' नन्त् 'to rejoice,' नर् 'to roar' and of a few other less common roots remains unchanged; *e.g.* प्र + नृत्यति = प्रनृत्यति.

(c) The initial न् of नश् 'to perish' remains unchanged, when the final श् is changed to ष्; *e.g.* प्र + नश्यति = प्रणश्यति; but प्र + नष्टः = प्रनष्टः.

(d) After the prepositions mentioned under (a) the न् of the preposition नि is changed to ण् before ग्, न्, प् and certain other roots; *e.g.* प्रणि-गच्छति, परिणिपतति.

§ 41. (a) The initial **स्** of many verbal roots is changed to **श्** after prepositions ending in **इ** and **उ**, and after **निः** and **हुः**; *e.g.* **नि + सीदति = निषीदति**; **अभि + सिद्ध्यति = अभिसिद्ध्यति**; **अभि + स्तौति = अभिस्तौति**; **नि + सेवते = निषेवते**.

(b) The initial **स्** of roots which contain a **क्**, **ख्**, or **ङ्**, remains generally unchanged; *e.g.* **वि + स्मरन्** (from rt. **स्मृ**) = **विस्मरन्**; **वि + लवति** (from rt. **लु**) = **विलवति**; **वि + स्तीर्णम्** (from rt. **स्तृ**) = **विस्तीर्णम्**.

B.—CHANGES OF FINAL LETTERS OF NOMINAL AND VERBAL BASES AND INITIAL LETTERS OF TERMINATIONS, AND OF OTHER LETTERS IN THE INTERIOR OF WORDS.

§ 42 The special rules for the changes which take place when final letters of nominal and verbal bases come in contact with initial letters of terminations will be given under the heads of Declension, Conjugation, &c. Here only the most general rules are noticed.

§ 43. In the interior of a simple word no hiatus (see § 17) is allowed, except in **सितम्** 'a sieve.'

§ 44. The rules laid down in §§ 18-20 apply generally also to the final letters of bases and the initial letters of terminations; *e.g.* **कान्त + अः = कान्ताः**; **कान्ता + अः = कान्ताः**; **कान्त + ई = कान्ते**; **कान्त + औ = कान्तौ**; **मति + ए = मत्वे**; **नदी + अः = नद्यः**.

§ 45. Final **इ**, **ई**, and **उ**, **ऊ**, especially when they are radical vowels, are sometimes changed to **इव्** and **उव्** before terminations commencing with a vowel; *e.g.* **वी + अन्ति = वियन्ति**; **भी + इ = भियि**; **डु + अन्ति = डुवन्ति**; **यू + इ = युवि**.

§ 46. Radical **इ** and **उ**, followed by radical **इ** or **उ**, are generally lengthened when **इ** or **उ** are followed by another consonant; *e.g.* **दिव् + कानि = दीव्यानि**; **गिद् + निः = गीभिः**; **पुद् + निः = पूभिः**.

§ 47. Final radical **क्** is sometimes changed to **रि**, or, when preceded by more consonants than one, to **अर्**; *e.g.* **कृ + यते = क्रियते**; **स्मृ + यते = स्मर्यते**.

§ 48. Final radical **क्** before terminations beginning with a vowel is generally changed to **इद्**, before terminations beginning with a consonant, to **ईद्**; when **क्** is preceded by a labial letter, it is changed to **उद्** and **ऊद्** respectively. *E.g.* **कृ + अति = किरति**; **कृ + यते = कीर्यते**; **पिप् + अति = पिपुरति**; **पिप् + याम् = पिपूर्याम्**.

§ 49. Final **ए**, **ऐ**, **ओ**, and **औ**, before terminations commencing with a vowel or **व्**, are mostly changed to **अव्**, **आव्**, **अव्**, and **आव्** respectively; *e.g.* **ने + अन् = नवन्**; **दे + अः = दावः**; **गो + इ = गवि**; **नौ + अः = नावः**; **गो + व् = गव्व**.

§ 50. Before initial vowels, semivowels, and nasals of terminations, final consonants of nominal and verbal bases remain generally unchanged; e.g. बुह् + ए = बुहे; रोह् + नि = रोहि; बुह् + यते = बुह्यते; वच् + मि = वच्मि; मरुत् + आ = मरुता.

§ 51. When a termination begins with any other consonant than a semivowel or nasal, the following rules apply:—

(a) Final surd consonants before initial sonant consonants become sonant; e.g. मरुत् + मिः = मरुमिः; सर्वचक् + भ्याम् = सर्वचम्भ्याम्.

(b) Final sonant consonants before initial surd consonants become surd; e.g. तमोनुह् + छ = तमोनुच्छ; अह् + सि = अस्सि.

(c) Final aspirate consonants are changed to the corresponding surd unaspirates before initial surd consonants, and to the corresponding sonant unaspirates before initial sonant consonants; e.g. सुयुध् + छ = सुयुच्छ; अभिमय् + मिः = अभिममिः.

(d) Final palatal consonants (including ञ), ष, and ह are commonly changed to क, य, or to द, ड; e.g. वाच + मिः = वाग्मिः; रुञ् + मिः = रुग्मिः; सदृञ् + मिः = सदृग्मिः; सन्नाञ् + मिः = सन्नाग्मिः; लिह् + मिः = लिङ्मिः; लिह् + छ = लिङ्छ.

(e) Final स् is changed to Visarga, or to ह, or it is dropped; अस् is changed to ओ before sonant consonants; e.g. मनस् + छ = मनःछ or मनस्छ; ज्योतिस् + मिः = ज्योतिमिः; आस् + ध्वे = आध्वे; मनस् + मिः = मनोमिः.

§ 52. Of two or more conjunct consonants which meet at the end of a word, generally (see § 14) only the first is retained, the others being dropped; e.g. मरुत् + स् = मरुत्; सुयुध् + स् = सुयुत् + स् (by § 51 c) = सुयुत्; अवन्त् + स् = अवन्; but ऊर्ज् + स् = ऊर्क् + स् (by § 51 d and b) = ऊर्क्.

§ 53. When the final sonant aspirates घ, द, ध, भ, or ह are changed to unaspirate letters, and when the syllable which originally ended with घ, द, ध, भ, or ह, commences with one of the sonant unaspirate letters ग, द, or ब, the latter are changed to the aspirate घ, ध, or भ respectively; e.g. बुध् + छ = बुत् + छ (by § 51 c) = बुच्छ; दुह् + स् = दुक् + स् = धुक् + स् = धुक् (by § 52).

§ 54. छ in the interior of a simple word after a vowel is changed to च्छ; e.g. rt. छिद्, Imperf. आच्छिनत्, Perf. सिच्छेद्; rt. प्रछ, Perf. पप्रच्छ.

§ 55. Initial त् and य् of terminations after sonant aspirates are changed to ध; e.g. लभ् + त = लभ् + ध = लब्ध (§ 51 c); हन्ध् + धः = हन्ध् + धः = हन्धः.

§ 56. Initial dentals of terminations after final linguals of bases are changed to the corresponding linguals; *e.g.* ईह + ते = ईहे (§ 51 b); दिव + धि = दिव + धि (§ 51 d) = दिङ्; इव + त = इट्; सुव + नाति = सुव्वाति.

§ 57. न्, when immediately preceded by च् or ज्, is changed to झ्; *e.g.* याच् + ना = याझा; यज् + न = यज्ञ.

§ 58. Dental न्, provided it be followed by a vowel or by one of the consonants न्, म्, य्, र्, is changed to lingual न्, when it is preceded by क्, ख्, इ, or ए, either immediately or separated from these letters by vowels, gutturals, labials, य्, र्, ह्, or Anusvāra; *e.g.* कर्तृ + नाम् = कर्तृणाम्; कर् + अन = करण; कर्मन् + आ = कर्मणा; ब्रह्मन् + आ = ब्रह्मणा; राम, Instr. Sing. रामेण; द्वेय, Instr. Sing. द्वेयेण; पुष् + नाति = पुष्पाति; गृह् + नाति = गृह्णाति. But गर्तो + नाम् = गर्तानाम्; अर्ध, Instr. Sing. अर्धेन &c.

§ 59. The sibilant स् of a suffix or termination, provided it be followed by a vowel, or by a dental consonant, or by न्, or य् or र्, is changed to ष्, when it is preceded by क्, इ, ल्, or by any vowel except अ and आ, either immediately or separated from it by Visarga or an inserted Anusvāra; *e.g.* कमल् + सु = कमल्षु; वाक् + सु = वाक् + सु = वाक्षु; वक् + स्यति = वक् + स्यति = वक्ष्यति; अग्नि + सु = अग्निषु; भानु + सु = भानुषु; उद्योतिस् + आ = उद्योतिषा; सर्पिः + सु = सर्पिषु or सर्पिण्यु; धनुस्, Nom. Plur. धनुंसि (§§ 89 and 67); but पुम् + सु = पुंसु (§ 163).

CHAPTER III.

DECLENSION OF NOUNS SUBSTANTIVE AND ADJECTIVE.

§ 60. The Declension of Adjectives does not, in general, differ from that of Substantives.

§ 61. Nouns substantive and adjective have three Genders, a masculine gender, a feminine gender, and a neuter gender. The gender of substantives must be learnt from the dictionary. Adjectives assume the gender of the substantives which they qualify.

§ 62. Nouns substantive and adjective are given in the dictionary in their base or crude form. Whenever an adjective assumes in the Feminine a base different from that which it has in the masculine gender, its masculine base is given in the dictionary, and the feminine base is derived from the masculine base by the addition of a feminine suffix; *e.g.* कान्त 'beloved,' Fem. base कान्त + आ = कान्ता; धनिन् 'wealthy,'

Fem. base धनिन् + ई = धनिनी. The neuter base of adjectives is generally the same as the masculine base.

§ 63. Declension consists in the addition to the base of certain terminations which denote the various cases in the different numbers.

§ 64. (a) Nouns substantive and adjective have three Numbers, a singular number, a dual number, and a plural number. The dual number denotes 'two.' E.g. Base अश्व 'horse,' Sing. अश्वः 'a horse,' Dual अश्वौ 'two horses,' Plur. अश्वाः 'horses.'

(b) A few nouns are used in the Plural only; आपः Fem. Plur. 'water'; दासः Masc. Plur. 'a wife';

§ 65. There are eight Cases in each number; viz. Nominative (N.), Accusative (Ac.), Instrumental (I.), Dative (D.), Ablative (Ab.), Genitive (G.), Locative (L.), and Vocative (V.) The meaning of the Instrumental is in English expressed by such prepositions as 'by, with, by means of;' the meaning of the Ablative by such prepositions as 'away from, from;' the meaning of the Locative is generally expressed by 'in' or 'at.'

§ 66. Table of Case-terminations added to masculine and feminine bases :—

	Sing.	Dual.	Plur.
N.	: (i.e. स्)	औ	अः (i.e. अस्).
Ac.	अम्	औ	अः (i.e. अस्).
I.	आ	भ्याम्	भिः (i.e. भिस्).
D.	ए	भ्याम्	भ्यः (i.e. भ्यस्).
Ab.	अः (i.e. अस्)	भ्याम्	भ्यः (i.e. भ्यस्).
G.	अः (i.e. अस्)	ओः (i.e. ओस्)	आम्.
L.	इ	ओः (i.e. ओस्)	इ.

The termination of the N. Sing. is always dropped after bases ending in consonants (see § 52). The Vocative is generally like the Nominative.

§ 67. The same terminations are added to neuter bases, except in the N., Ac., and V. of all numbers. No termination is added to neuter bases (except those in अ) in the N., Ac., and V. Sing.; in the N., Ac., and V. Dual ई is added instead of औ; in the N., Ac., and V. Plur. इ is

added instead of ञः, and a nasal is inserted before the final of bases ending in consonants, except those that end in a nasal or semirowel. (As will appear from the paradigms, the inserted nasal belongs to the same class as the final consonant; before sibilants and ञ it is Anusvāra).

§ 68. The above terminations undergo various changes, especially when added to bases ending in vowels; these changes are best learnt from the paradigms given under the various declensions.

§ 69. Terminations beginning with consonants may for convenience sake be called consonantal terminations, terminations beginning with vowels vowel-terminations.

§ 70. According to the final letter of the base the Declension of nouns substantive and adjective is divided into:—

A.—Declension of bases ending in consonants or Declension of Consonantal Bases (Decl. I.—XI.); and

B.—Declension of bases ending in vowels or Declension of Vowel-Bases (Decl. XII.—XVII.)

Consonantal Bases are subdivided into—

1. **Unchangeable Bases, i.e.** Bases which either undergo no change at all (Decl. I.), or undergo generally only such changes as are required by the rules of Sandhi (Decl. II.—V.); and
2. **Changeable Bases, i.e.** Bases which in their declension show a strong and a weak form, or a strong, a middle, and a weakest form (Decl. VI.—XI.).

A.—CONSONANTAL BASES.

1.—UNCHANGABLE BASES.

DECLENSION I.

Bases ending in च and क.

§ 71. *Sandhi*:—

1. क may optionally be inserted between the final च of a base and the termination घ of the L. Plur.

2. After final क the termination घ of the L. Plur. is changed to ङ (§ 59).

§ 72. *Paradigms*: सुगण *m.f.n.* 'counting well,' कणन *m.f.n.* 'naming the goddess Lakṣhmī or the lotus.'

Base: सुगण् *sugan* कमल् *kamal*

Masc. and Fem.

Singular.

N. V.	सुगण्	<i>sugan</i> (§52)	कमल्	<i>kamal</i> (§52)
Ac.	सुगणम्	<i>sugan-am</i>	कमलम्	<i>kamal-am</i>
L	सुगणा	<i>sugan-ā</i>	कमला	<i>kamal-ā</i>
D.	सुगणे	<i>sugan-e</i>	कमले	<i>kamal-e</i>
Ab. G.	सुगणः	<i>sugan-aḥ</i>	कमलः	<i>kamal-aḥ</i>
L.	सुगणि	<i>sugan-i</i>	कमलि	<i>kamal-i</i>

Dual.

N. V. Ac.	सुगणौ	<i>sugan-au</i>	कमलौ	<i>kamal-au</i>
I. D. Ab.	सुगण्भ्याम्	<i>sugan-bhyām</i>	कमलभ्याम्	<i>kamal-bhyām</i>
G. L.	सुगणोः	<i>sugan-oḥ</i>	कमलोः	<i>kamal-oḥ</i>

Plural.

N. V. Ac.	सुगणः	<i>sugan-aḥ</i>	कमलः	<i>kamal-aḥ</i>
I.	सुगणिभिः	<i>sugan-bhiḥ</i>	कमलिभिः	<i>hamal-bhiḥ</i>
D. Ab.	सुगण्यः	<i>sugan-bhyaḥ</i>	कमल्यः	<i>kamal-bhyaḥ</i>
G.	सुगणाम्	<i>sugan-ām</i>	कमलाम्	<i>kamal-ām</i>
L.	सुगण्सु or सुगण्ड्सु	<i>sugan-su or sugan-ṭ-su</i>	कमलसु	<i>kamal-shu</i>

Neuter.

Sing. N. V. Ac.	सुगण्	<i>sugan</i>	कमल्	<i>kamal</i>
Dual N. V. Ac.	सुगणी	<i>sugan-i</i>	कमली	<i>kamal-i</i>
Plur. N. V. Ac.	सुगणि	<i>sugan-i</i>	कमलि	<i>kamal-i</i>

The remaining cases are like those of the Masc. and Fem.; e. g.
Sing. I. सुगणा, कमला ; D. सुगणे, कमले &c.

DECLENSION II.

Bases ending (for the most part) in radical consonants other than nasals and semivowels; viz. :—

(a) *Bases in क ख ग घ, द ड ढ ढ, त थ द ध, प फ ब भ;*

(b) *Bases in च छ ज झ ञ;*

(c) *Bases in ह.*

(n.)—*Bases ending in क ख ग घ, द ड ढ ढ, त थ द ध, प फ ब भ.*

§ 73. Sandhi:—

1. Before vowel-terminations the final of the base remains unchanged (§ 50).

2. In the N. and V. Sing. Masc. and Fem., and in the N., V., and Ac. Sing. Neut. final क, ख, ग, घ become क्, final द, ड, ढ, ढ become द्, final त्, थ, द, ध become त्, and final प, फ, ब, भ become प् (§ 51).

3. In the L. Plur. finals are treated as in the N. Sing. (§ 51); subsequently the termination सु is after क् changed to दु (§ 59), and त् may optionally be inserted between final द् and the termination सु.

4. Before the terminations निः, भ्यः, and भ्याम् final क, ख, ग, घ become क्, final द, ड, ढ, ढ become द्, final त्, थ, द, ध become त्, and final प, फ, ब, भ become प् (§ 51).

5. When final प्, द्, ध् or भ् by rules 2, 3, and 4 are changed to क्, द्, त्, प्, or to ग्, द्, द्, द्, § 53 must be observed.

§ 74. *Paradigms:* विश्वजित् *m. f. n.* 'conquering all;' अभिमथ् *m. f. n.* 'kindling fire;' तमोनुद् *m. f. n.* 'dispelling darkness;' सुयुध् *m. f. n.* 'fighting well;' धर्मज्ञप् *m. f. n.* 'knowing the law;' सर्वशक् *m. f. n.* 'almighty.'

Base: विश्वजित् अभिमथ् तमोनुद्

Masc. and Fem.

Singular.

N. V.	विश्वजित्	अभिमत्	तमोनुत्
Ac.	विश्वजितम्	अभिमथम्	तमोनुदम्
I.	विश्वजिता	अभिमथा	तमोनुदा
D.	विश्वजिते	अभिमथे	तमोनुदे
Ab. G.	विश्वजितः	अभिमथः	तमोनुदः
L.	विश्वजिति	अभिमथि	तमोनुदि

Dual.

N. V. Ac.	विश्वजितौ	अग्निमयौ	तमोनुदी
I. D. Ab.	विश्वजिज्ञ्याम्	अग्निमज्ञ्याम्	तमोनुज्ञ्याम्
G. L.	विश्वजितोः	अग्निमथोः	तमोनुदोः

Plural.

N. V. Ac.	विश्वजितः	अग्निमथः	तमोनुदः
I.	विश्वजिज्ञिः	अग्निमज्ञिः	तमोनुज्ञिः
D. Ab.	विश्वजिज्ञः	अग्निमज्ञः	तमोनुज्ञः
G.	विश्वजिताम्	अग्निमयाम्	तमोनुदाम्
L.	विश्वजित्सु	अग्निमत्सु	तमोनुदसु

Neuter.

Sing. N. V. Ac.	विश्वजित्	अग्निमत्	तमोनुत्
Dual N. V. Ac.	विश्वजिती	अग्निमयी	तमोनुदी
Plur. N. V. Ac.	विश्वजिन्ति	अग्निमन्थि	तमोनुन्धि

The rest like Masc. and Fem.

Base:	स्युध्	धर्मबुध्	सर्वशक्
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*Masc. and Fem.**Singul'ar.*

N. V.	स्युत्	धर्मभुत्	सर्वशक्
Ac.	स्युधम्	धर्मबुधम्	सर्वशकम्
I.	स्युधा	धर्मबुधा	सर्वशका
D.	स्युधे	धर्मबुधे	सर्वशके
Ab. G.	स्युधः	धर्मबुधः	सर्वशकः
L.	स्युधि	धर्मबुधि	सर्वशकि

Dual.

N. V. Ac.	स्युधी	धर्मबुधी	सर्वशकौ
I. D. Ab.	स्युज्याम्	धर्मभुज्याम्	सर्वशग्भ्याम्
G. L.	स्युधोः	धर्मबुधोः	सर्वशकोः

Plural.

N. V. Ac.	स्युधः	धर्मबुधः	सर्वशकः
I.	स्युज्भिः	धर्मभुज्भिः	सर्वशग्भिः
D. Ab.	स्युज्यः	धर्मभुज्यः	सर्वशग्भ्यः
G.	स्युधाम्	धर्मबुधाम्	सर्वशकाम्
L.	स्युत्सु	धर्मभुत्सु	सर्वशक्षु

Neuter.

Sing. N. V. Ac.	स्युत्	धर्मभुत्	सर्वशक्
Dual N. V. Ac.	स्युधी	धर्मबुधी	सर्वशकी
Plur. N. V. Ac.	स्युन्धि	धर्मबुन्धि	सर्वशङ्कि

The rest like Masc. and Fem.

- § 75. Decline: हरित् *m. f. n.* 'green,' like विश्वजित्;
 मरुत् *m.* 'wind,' like विश्वजित् in Masc.;
 रूपस् *f.* 'a stone,' like तमोनुस् in Fem.;
 ककुभस् *f.* 'a region,' like स्युधस् in Fem. (with labial for dental).

(b.)—Bases ending in च, ज्ञ, ष, ए, ह.

§ 76. Sandhi:—

1. Before vowel-terminations the final of the base remains unchanged (§ 50); but final ह् may optionally be changed to ष्; (observe § 54).

2. In all the remaining cases—

(a) Final च् is changed to क्, and the base is then declined as a base ending in क्.

(b) Final ज्ञ् is changed to क्; but when the final ज्ञ् forms part of the roots सृज् 'to emit, to create' (except in सृज् *f.* 'a garland,' Sing. N.

सकृ &c.), वृज् 'to cleanse,' वज् (contracted into वृज्) 'to sacrifice,' (except in ऋत्विज्, *m.* 'an officiating priest,' Sing. N. ऋत्विक् &c.), राज् 'to shine, to govern,' भाज् 'to shine,' and as the final of परित्राज् *m.* 'a religious mendicant,' it is changed to ह्. Afterwards the bases are declined as bases ending in क् and ह् respectively.

(c) Final ष् is changed to ह्; but when forming part of the roots दिग् 'to point,' दृग् 'to see,' स्पर्श 'to touch,' and वृश् 'to stroke,' it is changed to क्; and when forming part of the root नश् 'to perish,' it is changed optionally either to ह् or to क्. Afterwards the bases are declined as bases ending in ह् or in क्.

(d) Final ष् is changed to ह्, except in वृष् *m. f. n.* 'bold,' where it is changed to क्. The bases are afterwards declined as bases ending in ह् and क् respectively.

(e) Final छ् is changed to ह्, and the base is then declined as a base ending in ह्.

§ 77. *Examples:* The N., V., and Ac. Sing., and the I. and L. Plur. of the Masc. and Fem., and the N., V., Ac. Sing., Dual, and Plur. of the Neuter of the following paradigms: सत्यवाच् *m. f. n.* 'speaking the truth;' शेषभुज् *m. f. n.* 'eating the rest;' विश्वसृज् *m. f. n.* 'creating the universe;' विश् *m. f. n.* 'entering;' सुदृश् *m. f. n.* 'well-looking;' नश् *m. f. n.* 'perishing;' द्विष् *m. f. n.* 'hating;' वृष् *m. f. n.* 'bold;' शब्दप्राच्छ् or शब्दप्राश्च *m. f. n.* 'inquiring about a word':

Base: सत्यवाच् शेषभुज् विश्वसृज्

Masc. and Fem.

Sing. N. V.	सत्यवाक्	शेषभुक्	विश्वसृह्
Sing. Ac.	सत्यवाचम्	शेषभुजम्	विश्वसृजम्
Plur. I.	सत्यवाग्भिः	शेषभुग्भिः	विश्वसृज्भिः
Plur. L.	सत्यवाक्षु	शेषभुक्षु	°सृद्धु or °सृदत्तु

Base: विश् सुदृश् नश्

Masc. and Fem.

Sing. N. V.	विद्	सुदृक्	नद् or नक्
Sing. Ac.	विशम्	सुदृशम्	नशम्

Plur. I.	विद्भिः	स्रग्भिः	नद्भिः or नग्भिः
Plur. L.	विद्भु or विदत्सु	स्रग्भु	नद्भु or नदत्सु, or नशु
Base :	विष्	स्रष्टृ	शब्दप्राङ् or शब्दप्राश

Mas. and Fem.

Sing. N. V.	विद्	स्रष्टृ	शब्दप्राङ्
Sing. Ac.	विषम्	स्रष्टृषम्	°प्राच्छम् or °प्राशम्
Plur. I.	विद्भिः	स्रष्टृभिः	शब्दप्राङ्भिः
Plur. L.	विद्भु or विदत्सु	स्रष्टृभु	°प्राद्भु or °प्रादत्सु
Base :	सत्यवाच्	शेषभुज्	विश्वसृज्

Neuter.

Sing. N. V. Ac.	सत्यवाक्	शेषभुक्	विश्वसृद्
Dual N. V. Ac.	सत्यवाची	शेषभुजी	विश्वसृजी
Plur. N. V. Ac.	सत्यवाञ्चि	शेषभुञ्चि	विश्वसृञ्चि
Base :	विश्	स्रष्टृ	नश्

Neuter.

Sing. N. V. Ac.	विद्	स्रष्टृ	नद् or नक्
Dual 'N. V. Ac.	विशी	स्रष्टृशी	नशी
Plur. N. V. Ac.	विंशि	स्रष्टृंशि	नंशि
Base :	विष्	स्रष्टृ	शब्दप्राङ् or शब्दप्राश

Neuter.

Sing. N. V. Ac.	विद्	स्रष्टृ	शब्दप्राङ्
Dual N. V. Ac.	विषी	स्रष्टृषी	°प्राच्छी or °प्राशी
Plur. N. V. Ac.	विंषि	स्रष्टृंषि	°प्राञ्चि or °प्रांशि

§ 78. Decline:

वाक्	f.	'speech,'	like	सत्यवाक्	in Fem.;
भिषज्	m.	'a physician,'	like	शेषभुज्	in Masc.;
रुज्	f.	'a disease,'	like	शेषभुज्	in Fem.;
सम्राज्	m.	'a king,'	like	विश्वस्रज्	in Masc.;
दिग्	f.	'direction,'	like	सदृग्	in Fem.;
दिवस्	f.	'splendour'	like	दिवस्	in Fem.

§ 79. Irregular bases: आशिष f. 'a blessing,' and सजुष m. 'a companion.'

	Singular.	Dual.	Plural.
N.V.	आशीः सजूः		
Ac.	आशिषम् सजुषम्	आशिषौ सजुषौ	आशिषः सजुषः
I.	आशिषा सजुषा		°शीभिः °जूभिः
D.	आशिषे सजुषे	°शीभ्याम् °जूभ्याम्	°शीभ्यः °जूभ्यः
Ab.	आशिषः सजुषः		
G.	आशिषः सजुषः	आशिषोः सजुषोः	°शिषाम् °जुषाम्
L.	आशिषि सजुषि		°शीष्णु °जूष्णु or °शीःषु °जूःषु

(c).—Bases ending in ह्.

§ 80. Sandhi :—

1. Before vowel-terminations the final ह् remains unchanged (§ 50).
2. In all the remaining cases, (a) ह् is changed to इ; (b) but when final in a root which commences with ह्, and in उष्णिह् f. a particular kind of metre, ह् is changed to ए; (c) when forming part of the roots दुह् 'to hate,' मुह् 'to faint,' सिह् 'to love' and सुह् 'to spue,' ह् may optionally be changed to इ or to ए; (d) and when forming part of the root नह् 'to bind,' it is changed to ध्. Afterwards the bases are declined as bases originally ending in इ, ए, or ध्.

§ 81. Examples: The N., V., and Ac. Sing., and the I. and L. Plur. of the Masc. and Fem., and the N. V. Ac. Sing., Dual, and Plur. of the Neuter of the following paradigms: लिह् m. f. n. 'licking;' गुह् m. f. n.

'hiding;' दुह् m. f. n. 'milking;' दुह् m. f. n. 'hating;' उपानह् f. 'a shoe.'

Base :	लिह्	गुह्	दुह्	दुह्	उपानह्
	Masc. and Fem.				Fem.
Sing. N.V.	लिह्	घुह्	धुक्	धुह् or धुक्	उपानह्
Sing. Ac.	लिहम्	गुहम्	दुहम्	दुहम्	उपानहम्
Plur. I.	लिङ्भिः	घुङ्भिः	धुग्भिः	धुङ्भिः or धुग्भिः	उपानङ्भिः
Plur. L.	लिङ्	घुङ्	धुक्	धुङ् or धुक्	उपानङ्
	or	or	or		
	लिहत्स्व	घुहत्स्व	धुहत्स्व		

Neuter.

Sg. N. V. Ac.	लिह्	घुह्	धुक्	धुह् or धुक्
Du. N. V. Ac.	लिही	गुही	दुही	दुही
Pl. N. V. Ac.	लिहि	गुहि	दुहि	दुहि

§ 82. *Irregular base*: गुरासाह् m., a name of Indra, changes its स् to ह् whenever its final ह् is changed; e. g. N. V. गुरासाह्, but Ac. गुरासाहम्, I. गुरासाह् &c.

DECLENSION III.

Bases ending in ह्.

§ 83. *Sandhi* :—

1. The final ह् is changed to Visarga in the N. and V. Sing. Masc. and Fem., and in the N., V., and Ac. Sing. Neut.
2. In all other cases it remains unchanged. (§ 50.)
3. Penultimate ह् and ङ् are lengthened in the N. and V. Sing. Masc. and Fem., and in the N., V., and Ac. Sing. Neut., and before all consonantal terminations. (§ 46.)
4. The termination ङ् of the L. Plur. is changed to ङ्. (§ 59.)

§ 84. *Paradigms*: गिर् f. 'speech;' गुर् f. 'a town;' वार् n. 'water.'

Base :	गिर	पुर	वार
	<i>Singular.</i>		
N. V.	गीः	पूः	वाः
Ac.	गिरम्	पुरम्	वारः
I.	गिरा	पुरा	वारा
D.	गिरे	पुरे	वारे
Ab. G.	गिरः	पुरः	वारः
L.	गिरि	पुरि	वारि
	<i>Dual.</i>		
N. V. Ac.	गिरौ	पुरौ	वारौ
I. D. Ab.	गीर्भ्याम्	पूर्य्याम्	वाभ्याम्
G. L.	गिरोः	पुरोः	वारोः
	<i>Plural.</i>		
N. V. Ac.	गिरः	पुरः	वारि
I.	गीर्भिः	पूर्य्यभिः	वाभिः
D. Ab.	गीर्भ्यः	पूर्य्यः	वाभ्यः
G.	गिराम्	पुराम्	वाराम्
L.	गीर्षु	पूर्यु	वार्यु

DECLENSION IV.

Bases ending in the suffixes इन्, मिन्, and विन् (Masc. and Neut.).

§ 85. Sandhi :—

1. Before vowel-terminations the final न् of the base remains unchanged (§ 50), except when it is changed to ञ् by § 58.
2. Before consonantal terminations final न् is dropped; the termination स्तु of the L. Plur. becomes श्रु (§ 59).
3. The final न् is dropped in the N. Sing. Masc., and the N. and Ac. Sing. Neut., and optionally in the V. Sing. Neut.
4. The penultimate इ is lengthened in the N. Sing. Masc., and in the N., V., and Ac. Plur. Neut.

§ 86. *Paradigms*: धनिन् *m. n.* 'possessed of riches'; सग्विन् *m. n.* 'wearing a garland.'

Base:	धनिन्	सग्विन्	धनिन्	सग्विन्
	Masculine.		Neuter.	
Singular.				
N.	धनी	सग्वी	}	धनि सग्वि
Ac.	धनिनम्	सग्विणम्		
I.	धनिना	सग्विणा	}	like Masc.
D.	धनिने	सग्विणे		
Ab. G.	धनिनः	सग्विणः		
L.	धनिनि	सग्विणि		
V.	धनिन्	सग्विन्	धनि or धनिन् सग्वि or सग्विन्	
Dual.				
N. V. Ac.	धनिनौ	सग्विणौ	धनिनी	सग्विणी
I. D. Ab.	धनिभ्याम्	सग्विभ्याम्	}	like Masc.
G. L.	धनिनोः	सग्विणोः		
Plural.				
N. V. Ac.	धनिनः	सग्विणः	धनीनि	सग्वीणि
I.	धनिभिः	सग्विभिः	}	like Masc.
D. Ab.	धनिभ्यः	सग्विभ्यः		
G.	धनिनाम्	सग्विणाम्		
L.	धनिषु	सग्विषु		

§ 87. The Feminine base of nouns which follow this declension is formed by the addition of the feminine suffix ई to the masculine base; e. g. धनिन्, Fem. base धनिनी; सग्विन्, Fem. base सग्विणी; it is declined like नदी (§ 141).

DECLENSION V.

Bases ending in the suffixes अस्, इस्, and उस्.

§ 88. *Sandhi*:—

1. The final स् is changed to Visarga in the N. and V. Sing. Masc. and Fem., and the N., V., and Ac. Sing. Neut.

2. Before vowel-terminations the स् of अस् remains unchanged (§ 50), but the स् of इस् and उस् becomes ष (§ 59).

3. Before निः, भ्यः, and भ्यान्, अस् is changed to ओ, इस् to इर्, and उस् to उर्.

4. The termination स् of the L. Plur. remains unchanged after अस् while the स् of अस् may optionally either remain स् or be changed to Visarga. After इस् and उस् the termination स् must be changed to ष (§ 59), and the स् of इस् and उस् must be changed, either to ष, or to Visarga.

5. The अ of अस् is lengthened in N. Sing. Masc. and Fem.; and अ, इ, उ of अस्, इस्, उस् are lengthened in the N., V., and Ac. Plur. Neut.

§ 89. *Paradigms*: सुमनस् *m. f. n.* 'well-minded'; उर्ध्वस् *m. f. n.* 'flaring upwards'; अचक्षुस् *m. f. n.* 'eyeless, blind.'

Base: सुमनस् उर्ध्वस् अचक्षुस् सुमनस् उर्ध्वस् अचक्षुस्

Masc. and Fem.

Neuter.

Singular.

N.	सुमनाः	उर्ध्विः	अचक्षुः	} सुमनः उर्ध्विः अचक्षुः
Ac.	सुमनसम्	उर्ध्विषम्	अचक्षुषम्	
I.	सुमनसा	उर्ध्विषा	अचक्षुषा	} like Masc. and Fem.
D.	सुमनसे	उर्ध्विषे	अचक्षुषे	
Ab.G.	सुमनसः	उर्ध्विषः	अचक्षुषः	
L.	सुमनसि	उर्ध्विषि	अचक्षुषि	
V.	सुमनः	उर्ध्विः	अचक्षुः	

Dual.

N. V. Ac.	सुमनसौ	उदर्विषौ	अचक्षुषौ	सुमनसौ	उदर्विषौ	अचक्षुषौ
I. D. Ab.	सुमनोभ्याम्	उदर्विभ्याम्	अचक्षुभ्याम्	} like Masc. and Fem.		
G. L.	सुमनसोः	उदर्विषोः	अचक्षुषोः			

Plural.

N. V. Ac.	सुमनसः	उदर्विषः	अचक्षुषः	सुमनांसि	उदर्विषि	अचक्षुषि
I.	सुमनोभिः	उदर्विभिः	अचक्षुभिः	} like Masc. and Fem.		
D. Ab.	सुमनोभ्यः	उदर्विभ्यः	अचक्षुभ्यः			
G.	सुमनसाम्	उदर्विषाम्	अचक्षुषाम्			
L.	सुमनस्य	उदर्विष्यु	अचक्षुष्यु			
	OR	OR	OR			
	सुमनः	उदर्विषु	अचक्षुषु			

- § 90. Decline: चन्द्रमस् *m.* 'the moon,' like सुमनस् in Masc. ;
 अप्सरस् *f.* 'a nymph,' like सुमनस् in Fem. ;
 पयस् *n.* 'water,' like सुमनस् in Neut. ;
 उद्योतिस् *n.* 'light,' like उदर्विस् in Neut. ;
 यजुस् *n.* 'the Yajurveda,' like अचक्षुस् in Neut.

§ 91. *Irregular bases:* अनेहस् *m.* 'time,' and पुरुवंशस् *m.*, a name of Indra, drop Visarga in the N. Sing. : अनेहा, पुरुवंशा, उद्यनस् *m.*, a proper name, does the same (N. Sing. उद्यना); and forms the V. Sing. either उद्यन्, or उद्यन्, or उद्यन्तः.

2.—CHANGEABLE BASES.

§ 92. In the first five declensions the base remains, so far as it is not affected by the rules of Sandhi, nearly always one and the same throughout all cases. In the remaining declensions of consonantal bases, the base has generally two forms, a strong base and a weak base. The weak base is usually that which is given in the dictionary; the strong base is formed from it by lengthening of the penultimate vowel, or by the insertion of a nasal before the final consonant, &c.; *e. g.*

Weak base आत्मन् भवत् महत् गरीयस् &c.

Strong base आत्मान् भवन्त महान् गरीयांस &c.

§ 93. Some nouns have three bases, a strong base, a middle base, and a weakest base. Here usually the middle base is given in the dictionary. If we strengthen it, *e. g.* by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *e. g.* by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base; *e. g.*

Middle base सीमन् श्वन् युवन् प्रत्यन् &c.

Strong base सीमान् श्वान् युवान् प्रत्यञ्च &c.

Weakest base सीम् शुन् यून् प्रतीन् &c.

§ 94. *Nouns with two bases, i. e.* a strong base and a weak base: The strong base is used in the strong cases, the weak base in the weak cases.

(a) The strong cases are the Nom. and Acc. Sing., the Nom. and Acc. Dual, and the Nom. (*not the Acc.*) Plur. in Masc. and Fem., and the Nom. and Acc. Plur. in Neut.

(b) All the remaining cases (except the Vocatives) in Masc., Fem., and Neut. are weak.

§ 95. *Nouns with three bases, i. e.* a strong base, a middle base, and a weakest base: The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

(a) The strong cases are, as before, the Nom. and Acc. Sing., the Nom. and Acc. Dual, and the Nom. (*not the Acc.*) Plur. in Masc. and Fem., and the Nom. and Acc. Plur. in Neut.

(b) Of the remaining cases, those the terminations of which begin with consonants (*i. e.* the I. D. Ab. Dual, and the I. D. Ab. and Loc. Plur., in Masc., Fem., and Neut.), and the Nom. and Acc. Sing. Neut. are middle cases.

(c) All the remaining cases (except the Vocatives) are weakest cases.

§ 96. The Voc. Dual and Plur. in Masc., Fem., and Neut. are always like the Nominatives. The Voc. Sing. is sometimes like the Nom. Sing., and has sometimes a peculiar form of its own. It can neither be called strong, nor middle, nor weak.

DECLENSION VI.

Comparative bases in यस् (Masc. and Neut.).

§ 97. *Two bases:* strong base ending in यस्; weak base ending in यस्.

§ 98. *Sandhi:—*

1. In the N. Sing. Masc. यस् becomes यान्; in all other strong cases it remains unchanged.

2. In the weak cases the base in यस् is treated like a base in अस् of Declension V.

3. In the V. Sing. Masc. यस् becomes यन्. The V. Sing. Neut. is like the N. Sing. Neut.

§ 99. *Paradigm*: गरीयस् = π. 'heavier.'

Strong Base: गरीयांस्

Weak Base: गरीयस्

Masouline.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N.	गरीयान्	} गरीयांसौ	गरीयांसः
Ac.	गरीयांसम्		गरीयसः
I.	गरीयसा	} गरीयोभ्याम्	गरीयोभिः
D.	गरीयसे		गरीयोभ्यः
Ab.	गरीयसः		गरीयोभ्यः
G.	गरीयसः	} गरीयसोः	गरीयसाम्
L.	गरीयसि		गरीयस्य or गरीयः
V.	गरीयन्	गरीयांसौ	गरीयांसः

Neuter.

N. V. Ac. गरीयः गरीयसी गरीयांसि

The rest like Masc.

§ 100. The Feminine base is formed by the addition of the feminine suffix ई to the weak base; e. g. गरीयस्, Fem. base गरीयसी; it is declined like नदी (§ 141).

DECLENSION VII.

Participle bases in अन् (Masc. and Neut.)

§ 101. *Two bases*: strong base ending in अन्; weak base ending in अस्.

§ 102. *Sandhi*:—

1. In the N. Sing. Masc. अन् becomes अन् (§ 52); in all other strong cases it remains unchanged.

2. In the weak cases the base in अत् is treated like a base in त् of Declension II.

3. The V. Sing. Masc. and Neut. is like the N.

§ 103. Insertion of न् before the final त् of the base in the Nom., Acc., and Voc. Dual Neut.:

1. न् must be inserted before the final त् of the base in Participles of the Present tense Par. of roots of the 1st, 4th, and 10th classes, and of causal, desiderative, and nominal verbs; e. g. बोधन्ती; शीष्यन्ती; चोर-यन्ती; बोधयन्ती; जुबोधयन्ती; पुत्रीयन्ती.

2. न् may optionally be inserted before the final त् of the base in Participles of the Present tense Par. of roots of the 6th class, and of roots in भा of the 2nd class; and in Participles of the Fut. Par. in स्यन् or ष्यत्; e. g. लुवती or लुवन्ती; याती or यान्ती; दास्यती or दास्यन्ती; करिष्यती or करिष्यन्ती.

3. न् is never inserted in the remaining Participles of the Present tense Par.; e. g. अरती; वरती; सुन्वती; युञ्जती; कुर्वती; क्रीणती.

§ 104. Paradigms: बोधत् m. n. 'knowing'; अदत् m. n. 'eating'; वात् m. n. 'going'; दास्यत् m. n. 'one who will give.'

Strong Base:	बोधन्त्	अदन्त्	यान्त्	दास्यन्त्
Weak Base:	बोधत्	अदत्	यात्	दास्यत्

Masculine.

Singular.

N. V.	बोधन्	अदन्	यान्	दास्यन्
Ac.	बोधन्तम्	अदन्तम्	यान्तम्	दास्यन्तम्
I.	बोधता	अदता	याता	दास्यता
D.	बोधते	अदते	याते	दास्यते
Ab. G.	बोधतः	अदतः	यातः	दास्यतः
L.	बोधति	अदति	याति	दास्यति

Dual.

N. V. Ac.	बोधन्तौ	अदन्तौ	यान्तौ	दास्यन्तौ
I. D. Ab.	बोधञ्चाम्	अदञ्चाम्	याञ्चाम्	दास्यञ्चाम्
G. L.	बोधतोः	अदतोः	यातोः	दास्यतोः

Plural.

N. V.	बोधन्तः	अदन्तः	यान्तः	दास्यन्तः
Ac.	बोधतः	अदतः	यातः	दास्यतः
I.	बोधद्भिः	अदद्भिः	याद्भिः	दास्यद्भिः
D. Ab.	बोधद्भ्यः	अदद्भ्यः	याद्भ्यः	दास्यद्भ्यः
G.	बोधताम्	अदताम्	याताम्	दास्यताम्
L.	बोधत्स्व	अदत्स्व	यात्स्व	दास्यत्स्व

Neuter.

Sg. N. V. Ac.	बोधत्	अदत्	यात्	दास्यत्
Du. N. V. Ac.	बोधन्ती	अदती	याती or यान्ती	दास्यती or दास्यन्ती
Pl. N. V. Ac.	बोधन्ति	अदन्ति	यान्ति	दास्यन्ति

The rest like Masc.

§ 105. The Feminine base of these Participles is formed by the addition of the fem. suffix ई, न् being inserted as in the N. Ac. V. Dual of the Neut. (§ 103); *e. g.* बोधत्, Fem. base बोधन्ती; अदत्, Fem. base अदती; यात्, Fem. base याती or यान्ती; दास्यत्, Fem. base दास्यती or दास्यन्ती. The Fem. base is declined like नदी (§ 141).

§ 106. Participles of the Present tense Par. of roots of the 3rd (or reduplicating) class and the five Participles अक्षत् 'eating,' जाग्रत् 'waking,' हरिद्रत् 'being poor,' चकासत् 'shining,' and दासत् 'commanding' have no strong base, and are therefore in Masc. and Neut. declined exactly like nouns in त् of Decl. II. The insertion of न् before the final त् in N. V. Ac. Plur. Neut. is, however, optional. *E. g.* ददत् *m. n.* 'giving,' जाग्रत् *m. n.* 'waking'—

Masculine.

	Singular.	Dual.	Plural.
N. V.	ददत्	जाग्रत्	} ददतौ जाग्रतौ } ददतः जाग्रतः
Ac.	ददतम्	जाग्रतम्	

Neuter.

	Singular.	Dual.	Plural.
N. V. Ac.	ददत् जायत्	ददती जायती	ददन्ति जायन्ति
			or or
			ददति जायति

Fem. base ददती, जायती, &c.

§ 107. बृहत् *m. n.* 'great,' and वृषत् *m.* 'a deer,' *n.* 'a drop of water,' are declined like अदत्; *e. g.* Masc. Sing. N. V. बृहन्, Ac. बृहन्तम्, I. बृहता, &c. Fem. base बृहती.

§ 108. महत् *m. n.* 'great' differs in its declension from अदत् only by lengthening its penultimate अ in the strong cases; *e. g.* Masc. Sing. N. महान्, V. महन्, Ac. महान्तम्, I. महता &c.; Neut. N. V. Ac. Sing. महत्, Du. महती, Pl. महन्ति. Fem. base महती.

DECLENSION VIII.

Bases ending in the suffixes मत् and वत् (Masc. and Neut.).

§ 109. *Two bases:* strong base ending in मन्त्, वन्त्; weak base ending in मव्, वव्.

§ 110. *Sandhi:—*

1. In the N. Sing. Masc. मन्त् and वन्त् become. मान् and वान् (§ 52); in all other strong cases they remain unchanged.

2. In the weak cases the bases in मव् and वव् are treated like अदन् (Decl. VII.)

3. The V. Sing. Masc. ends in मन्, वन्; the V. Sing. Neut. is like the N. Sing. Neut.

§ 111. *Paradigms:* धीमत् *m. n.* 'intelligent'; विद्यावत् *m. n.* 'possessed of knowledge.'

Strong B.	धीमन्त्	विद्यावन्त्	धीमन्त्	विद्यावन्त्
Weak B.	धीमव्	विद्यावव्	धीमव्	विद्यावव्

Masculine.

Neuter.

Singular.

N.	धीमान्	विद्यावान्	} धीमत्	विद्यावत्
Ac.	धीमन्तम्	विद्यावन्तम्		

Singular.

I.	धीमता	विद्यावता	} like Masc.
D.	धीमते	विद्यावते	
Ab. G.	धीमतः	विद्यावतः	
L.	धीमति	विद्यावति	
V.	धीमन्	विद्यावन्	धीमत् विद्यावत्

Dual.

N. V. Ac.	धीमन्तौ	विद्यावन्तौ	धीमती विद्यावती
I. D. Ab.	धीमज्जाम्	विद्यावज्जाम्	} like Masc.
G. L.	धीमतोः	विद्यावतोः	

Plural.

N. V.	धीमन्तः	विद्यावन्तः	} धीमन्ति विद्यावन्ति
Ac.	धीमतः	विद्यावतः	
I.	धीमज्जिः	विद्यावज्जिः	} like Masc.
D. Ab.	धीमज्जः	विद्यावज्जः	
G.	धीमताम्	विद्यावताम्	
L.	धीमस्व	विद्यावस्व	

§ 112. The Fem. base is formed by the addition of the fem. suffix ई to the weak base; e. g. धीमत्, Fem. base धीमती; विद्यावन्, Fem. base विद्यावती; it is declined like नदी (§ 141).

§ 113. भवत् used as an honorific pronoun in the sense of 'your honour,' is declined like विद्यावन्, and differs therefore in the N. Sing. Masc. and the N. V. Ac. Dual Neut. from the participle भवन् 'being,' which follows बोधन् (Decl. VII.).

N. Sing. Masc. भवान् 'your honour'; भवन् 'being.'

N. V. Ac. Du. Neut. भवती " " ; भवन्ती "

The feminine base of भवत् 'your honour' is भवती, of भवत् 'being' भवन्ती; both are declined like नदी (§ 141).

DECLENSION IX.

Bases ending in the suffixes अन्, मन्, and वन् (Masc. and Neut.; rarely Fem.).

§ 114. (a) Nouns ending in मन् and वन् immediately preceded by a consonant have two bases, a strong base ending in आन्, and a weak base ending in अन्; e. g. आत्मन्, strong base आत्मान्, weak base आत्मन्.

(b) Other nouns in मन् and वन् and all nouns in अन् have three bases, a strong base ending in आन्, a middle base ending in अन्, and a weakest base ending in न्; e. g. सीमन्, strong base सीमान्, middle base सीमन्, weakest base सीम्. The Loc. Sing. Masc., Fem., and Neut., and the N. V. Ac. Dual Neut. of these nouns may however optionally be formed from the middle base in अन्.

§ 115. *Sandhi* :—

1. In the N. Sing. Masc. and Fem. आन्, मान्, and वान् become आ, मा, and वा; in all other strong cases they remain unchanged.

2. In the N. and Ac. Sing. Neut. the final न् of अन्, मन्, and वन् is dropped.

3. The final न् is also dropped before all consonantal terminations.

4. The Voc. Sing. Masc. and Fem. is like the weak or middle base; the Voc. Sing. Neut. may be like the weak or middle base, or like the Nom. Sing. Neut.

5. The final न् of the base is liable to be changed to ष् and to ज्ञ by the influence of preceding letters. (§§ 58; 57).

§ 116. *Paradigms*: (a) आत्मन् m. 'soul'; यज्वन् m. 'a sacrificer'; ब्रह्मन् n. 'the Supreme Being'; पर्वन् n. 'a joint.'

Strong B.	आत्मान्	यज्वान्	ब्रह्मान्	पर्वान्	
Weak B.	आत्मन्	यज्वन्	ब्रह्मन्	पर्वन्	
	Masc.		Neut.		
	<hr/>		<hr/>		
	Singular.				
N.	आत्मा	यज्वा	}	ब्रह्म	पर्व
Ac.	आत्मानम्	यज्वानम्			

Singular.

I.	आत्मना	यज्वना	ब्रह्मणा	पर्वणा
D.	आत्मने	यज्वने	ब्रह्मणे	पर्वणे
Ab. G.	आत्मनः	यज्वनः	ब्रह्मणः	पर्वणः
L.	आत्मनि	यज्वनि	ब्रह्मणि	पर्वणि
V.	आत्मन्	यज्वन्	ब्रह्मन् or ब्रह्म	पर्वन् or पर्व

Dual.

N. V. Ac.	आत्मानौ	यज्वानौ	ब्रह्मणी	पर्वणी
I. D. Ab.	आत्मभ्याम्	यज्वभ्याम्	ब्रह्मभ्याम्	पर्वभ्याम्
G. L.	आत्मनोः	यज्वनोः	ब्रह्मणोः	पर्वणोः

Plural.

N. V.	आत्मानः	यज्वानः	} ब्रह्माणि	पर्वणि
Ac.	आत्मनः	यज्वनः		
I.	आत्मभिः	यज्वभिः	ब्रह्मभिः	पर्वभिः
D. Ab.	आत्मभ्यः	यज्वभ्यः	ब्रह्मभ्यः	पर्वभ्यः
G.	आत्मनाम्	यज्वनाम्	ब्रह्मणाम्	पर्वणाम्
L.	आत्मसु	यज्वसु	ब्रह्मसु	पर्वसु

(b) राजन् m. 'a king ;' तक्षन् m. 'a carpenter ;' सीमन् f. 'a boundary ;'
नामन् n. 'a name.'

Strong B.	राजान्	तक्षान्	सीमान्	नामान्
Middle B.	राजन्	तक्षन्	सीमन्	नामन्
Weakest B.	राज्	तक्ष्	सीम्	नाम्

*Masc.**Fem.**Neut.**Singular.*

N.	राजा	तक्षा	सीमा	} नाम
Ac.	राजानम्	तक्षाणम्	सीमानम्	

Singular.

I.	राज्ञा	तक्षणा	सीम्ना	नाम्ना
D.	राज्ञे	तक्षणे	सीम्ने	नाम्ने
Ab. G.	राज्ञः	तक्षणः	सीम्नः	नाम्नः
L.	राज्ञि or राजनि	तक्षिणि or तक्षणि	सीम्नि or सीमनि	नाम्नि or नामनि
V.	राजन्	तक्षन्	सीमन्	नामन् or नाम

Dual.

N. V. Ac.	राजानौ	तक्षानौ	सीमानौ	नाम्नी or नामनी
I. D. Ab.	राजभ्याम्	तक्षभ्याम्	सीमभ्याम्	नामभ्याम्
G. L.	राज्ञोः	तक्ष्णोः	सीम्नोः	नाम्नोः

Plural.

N. V.	राजानः	तक्षानः	सीमानः	} नामानि
Ac.	राज्ञः	तक्षणः	सीम्नः	
I.	राजभिः	तक्षभिः	सीमभिः	नामभिः
D. Ab.	राजभ्यः	तक्षभ्यः	सीमभ्यः	नामभ्यः
G.	राज्ञाम्	तक्ष्याम्	सीम्नाम्	नाम्नाम्
L.	राजसु	तक्षसु	सीमसु	नामसु

§ 117. The Feminine base of simple nouns in अन् is, where it exists, formed by the addition of the fem. suffix ई to the weakest base; e. g. राजन्, Fem. base राज्ञी 'a queen,' declined like नदी (§ 141). Some nouns in मन् have an optional base in आ; e.g., besides सीमन् there exists also सीमा, declined like कान्ता (§ 131). Some nouns in वन् form their feminine base by the addition of the fem. suffix ई, before which the final न् is changed to इ; e.g., पीवन् 'fat,' Fem. base पीवरी, declined like नदी (§ 141). Bahuvrihi compounds ending in nouns of this declension have the feminine like the masculine base, or they form a new feminine base in आ, declined like कान्ता (§ 131); when the final member of the Bahuvrihi has three bases (§ 114 b), the feminine base may also be formed in ई and is then declined like नदी (§ 141). E. g. सुपर्वन्, Fem. base सुपर्वन् or सुपर्वा; बहुराजन्, Fem. base बहुराजन् or बहुराजा or बहुराज्ञी.

Irregular bases.

§ 118. पूषन् *m.*, अर्यमन् *m.*, two proper names, and bases ending in हन् 'slaying' (derived from, and in form identical with, the root हन् 'to slay'), which also follow this declension, form only the N. Sing. Masc. Fem. and the N. V. Ac. Plur. Neut. from the strong base in आन्; all the other strong cases are formed from the middle base in अन्. Whenever the penultimate अ of हन् is dropped, ह् is changed to घ्, and न् is not liable to be changed to न्. *E. g.*

	Masc.			Neut.
Sing. N.	पूषा	अर्यमा	वृत्रहा	वृत्रह
Sing. Ac.	पूषणम्	अर्यमणम्	वृत्रहणम्	वृत्रह
Sing. I.	पूष्णा	अर्यम्णा	वृत्रघ्ना	वृत्रघ्न
Plur. N.	_____	_____	वृत्रहणः	वृत्रहाणि
Plur. Ac.	_____	_____	वृत्रघ्नः	वृत्रहाणि
Plur. I.	_____	_____	वृत्रहभिः	वृत्रहभिः

The Fem. base of वृत्रहन् is वृत्रघ्नी, declined like नदी (§ 141).

§ 119. अश्वन् *m.* 'a horse,' forms the Nom. Sing. regularly अश्वो; all other cases are formed from अश्वेन्, declined like अश्वन् (Decl. VII.). *E. g.* Sing. Ac. अश्वन्तम्, I. अश्वेता, D. अश्वेते &c.

§ 120. श्वन् *m.* 'a dog,' मधवन् *m.* a name of Indra, and युवन् *m. n.* 'young,' form their strong and middle cases regularly from the strong bases श्वान्, मधवान्, युवान्, and from the middle bases श्वन्, मधवन्, युवन्; their weakest cases are formed from the weakest bases श्वन्, मधोन्, युवन्. *E. g.*

Dual N. V. Ac..	श्वानौ	युवानौ <i>m.</i> यूनी <i>n.</i>
I. D. Ab.	श्वभ्याम्	युवभ्याम्
G. L.	श्वनोः	यूनोः

Sing. N. मधवा; Ac. मधवानम्; I. मधोना &c.

The optional base मधवन् is declined regularly like विद्यावन् (Decl. VIII.). The Fem. bases of श्वन् and मधवन् are श्वनी and मधोनी, declined like नदी (§ 141); that of युवन् is युवति, declined like मति (§ 136), or युवती, declined like नदी (§ 141).

§ 121. अहन् *n.* 'a day'; strong base अहान्; middle base अहद् or अहस्; weakest base अह्.

	Singular.	Dual.	Plural.
N. V. Ac.	अहः (i. e. अहर्)	अह्नी or अहनी	अहानि
I.	अह्ना	अहोभ्याम्	अहोभिः
D.	अह्ने		अहोभ्यः
Ab.	अह्नः		अहोभ्यः
G.	अह्नः	अह्नोः	अह्नान्
L.	अह्नि or अहनि		अहस्तु or अहःस्तु

DECLENSION X.

Perfect-Participle bases in वस् (Masc. and Neut.)

§ 122. *Three bases*: strong base ending in वांस्; middle base ending in वत्; weakest base ending in उष् (for उस्. § 59).

§ 123. *Sandhi*:—

1. In the N. Sing. Masc. वांस् becomes वान्; in all other strong cases it remains unchanged before the terminations.

2. The middle base in वत् is treated like a base in न् of Decl. II.

3. In the weakest cases उष् remains unchanged before the terminations. If the suffix वस् was added by means of the intermediate ह्, this ह् is dropped before उष्; if final म् of a root was changed to न् before वस्, the original म् reappears before उष्. Radical vowels are in general treated before उष् just as they are treated before the termination उः of the Red. Perfect (§ 307).

4. The Voc. Sing. Masc. ends in वन्; the Voc. Sing. Neut. is like the Nom. Sing. Neut.

§ 124. *Paradigms*: विद्वास् *m. n.* 'knowing'; जग्मिवस् *m. n.* or जगन्वास् *m. n.* 'one who has gone'; निनीवस् *m. n.* 'one who has led'; शुश्रुवस् *m. n.* 'one who has heard.'

Strong B. विद्वांस् जग्मिवांस् जगन्वांस् निनीवांस् शुश्रुवांस्

Middle B. विद्वत् जग्मिवत् जगन्वत् निनीवत् शुश्रुवत्

Weakest B. विदुष् जग्मुष् जग्मुष् निन्युष् शुश्रुवुष्

Masculine.*Singular.*

N.	विहान्	जग्मिवान्	जगन्वान्	निनीवान्	शुभ्रवान्
Ac.	विद्वांसम्	जग्मिवांसम्	जगन्वांसम्	निनीवांसम्	शुभ्रवांसम्
I.	विदुषा	जग्मुषा	जग्मुषा	निन्युषा	शुभ्रवुषा
D.	विदुषे	जग्मुषे	जग्मुषे	निन्युषे	शुभ्रवुषे
Ab. G.	विदुषः	जग्मुषः	जग्मुषः	निन्युषः	शुभ्रवुषः
L.	विदुषि	जग्मुषि	जग्मुषि	निन्युषि	शुभ्रवुषि
V.	विहन्	जग्मिवन्	जगन्वन्	निनीवन्	शुभ्रवन्

Dual.

N. V. Ac.	विद्वांसौ	जग्मिवांसौ	जगन्वांसौ	निनीवांसौ	शुभ्रवांसौ
L. D. Ab.	विद्वज्याम्	जग्मिवज्याम्	जगन्वज्याम्	निनीवज्याम्	शुभ्रवज्याम्
G. L.	विदुषोः	जग्मुषोः	जग्मुषोः	निन्युषोः	शुभ्रवुषोः

Plural.

N. V.	विद्वांसः	जग्मिवांसः	जगन्वांसः	निनीवांसः	शुभ्रवांसः
Ac.	विदुषः	जग्मुषः	जग्मुषः	निन्युषः	शुभ्रवुषः
I.	विद्वज्भिः	जग्मिवज्भिः	जगन्वज्भिः	निनीवज्भिः	शुभ्रवज्भिः
D. Ab.	विद्वज्यः	जग्मिवज्यः	जगन्वज्यः	निनीवज्यः	शुभ्रवज्यः
G.	विदुषाम्	जग्मुषाम्	जग्मुषाम्	निन्युषाम्	शुभ्रवुषाम्
L.	विद्वत्सु	जग्मिवत्सु	जगन्वत्सु	निनीवत्सु	शुभ्रवत्सु

Neuter.

Sg. N. V. Ac.	विद्वत्	जग्मिवत्	जगन्वत्	निनीवत्	शुभ्रवत्
Du. N. V. Ac.	विदुषी	जग्मुषी	जग्मुषी	निन्युषी	शुभ्रवुषी
Pl. N. V. Ac.	विद्वांसि	जग्मिवांसि	जगन्वांसि	निनीवांसि	शुभ्रवांसि

The rest like Masc.

§ 125. The Feminine base is formed by the addition of the fem. suffix ई to the weakest base; e. g. विदुस्, Fem. base विदुषी; जग्मिषस्, Fem. base जग्मुषी; it is declined like नदी (§ 141).

DECLENSION XI.

Bases ending in अच्, derived from, and formally identical with, the root अच् or अस् 'to move' (Masc. and Neut.).

§ 126. *Three bases*: strong base ending in अस्; middle base ending in अच्. The weakest base is formed by dropping the अ of अच् and substituting for a preceding semivowel the corresponding long vowel; e. g. प्रत्यच्, weakest base प्रतीच्; अन्वच्, weakest base अनूच्; if अच् is not preceded by a semivowel, it is changed to ईच् in the weakest base; e. g. उदच्, weakest base उदीच्. प्राच् and अवाच् remain unchanged in the weakest base; तिर्यच् forms तिरश्च्.

§ 127. *Sandhi*:—

1. In the N. Sing. Masc. अस् becomes अह (§ 51, d; § 52); in all other strong cases it remains unchanged before the terminations.

2. The middle and weakest bases are treated like bases in च of Decl. II. b (§ 76).

3. The Voc. Sing. Masc. and Neut. is like the Nom.

§ 128. *Paradigms*: प्रत्यच् m. n. 'western'; अन्वच् m. n. 'following'; उदच् m. n. 'northern'; प्राच् m. n. 'eastern'; तिर्यच् m. n. 'moving awry.'

Strong B.	प्रत्यञ्च्	अन्वञ्च्	उदञ्च्	प्राञ्च्	तिर्यञ्च्
Middle B.	प्रत्यच्	अन्वच्	उदच्	} प्राच्	तिर्यच्
Weakest B.	प्रतीच्	अनूच्	उदीच्		तिरश्च्

Masculine.

Singular.

N. V.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Ac.	प्रत्यञ्चम्	अन्वञ्चम्	उदञ्चम्	प्राञ्चम्	तिर्यञ्चम्
I.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरश्चा
D.	प्रतीचे	अनूचे	उदीचे	प्राचे	तिरश्चे
Ab. G.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
L.	प्रतीचि	अनूचि	उदीचि	प्राचि	तिरश्चि

Dual.

N. V. Ac.	प्रत्यञ्चौ	अन्वञ्चौ	उदञ्चौ	प्राञ्चौ	तिर्यञ्चौ
I. D. Ab.	प्रत्यग्न्याम्	अन्वग्न्याम्	उदग्न्याम्	प्राग्न्याम्	तिर्यग्न्याम्
G. L.	प्रतीचोः	अनूचोः	उदीचोः	प्राचोः	तिरश्चोः

Plural.

N. V.	प्रत्यञ्चः	अन्वञ्चः	उदञ्चः	प्राञ्चः	तिर्यञ्चः
Ac.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
I.	प्रत्यग्भिः	अन्वग्भिः	उदग्भिः	प्राग्भिः	तिर्यग्भिः
D. Ab.	प्रत्यग्न्यः	अन्वग्न्यः	उदग्न्यः	प्राग्न्यः	तिर्यग्न्यः
G.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरश्चाम्
L.	प्रत्यक्षु	अन्वक्षु	उदक्षु	प्राक्षु	तिर्यक्षु

Neuter.

Sg. N. V. Ac.	प्रत्यक्	अन्वक्	उदक्	प्राक्	तिर्यक्
Du. N. V. Ac.	प्रतीची	अनूची	उदीची	प्राची	तिरश्ची
Pl. N. V. Ac.	प्रत्यञ्चि	अन्वञ्चि	उदञ्चि	प्राञ्चि	तिर्यञ्चि

The rest like Masc.

§ 129. The Feminine base is formed by the addition of the fem. suffix इ to the weakest base; e. g. प्रत्यच्, Fem. base प्रतीची; अन्वच्, Fem. base अनूची; उदच्, Fem. base उदीची; प्राच्, Fem. base प्राची; तिर्यच्, Fem. base तिरश्ची; it is declined like भरी (§ 141).

§ 130. Decline: सम्यच् 'proper'; न्यच् 'low'; विष्यच् 'all-pervading'; भवाच् 'downward.'

B.—VOWEL-BASES.**DECLENSION XII.**

Bases ending in अ (Masc. and Neut.) and आ (Fem.).

§ 131. *Paradigm*: कान्त m. n., कान्ता f. 'beloved.'

	Masc.	Neut.	Fem.
Base:	कान्त	कान्त	कान्ता
	<i>Singular:</i>		
N.	कान्तः	कान्तम्	कान्ता
Ac.	कान्तम्		कान्ताम्
I.	कान्तेन		कान्तया
D.	कान्ताय		कान्तायै
Ab.	कान्तात्		कान्तायाः
G.	कान्तस्य		कान्तायाः
L.	कान्ते		कान्तायाम्
V.	कान्त		कान्ते
	<i>Dual.</i>		
N. V. Ac.	कान्तौ	कान्ते	कान्ते
I. D. Ab.	कान्ताभ्याम्		कान्ताभ्याम्
G. L.	कान्तयोः		कान्तयोः
	<i>Plural.</i>		
N. V.	कान्ताः	कान्तानि	कान्ताः
Ac.	कान्तान्	कान्तानि	कान्ताः
I.	कान्तैः		कान्ताभिः
D. Ab.	कान्तेभ्यः		कान्ताभ्यः
G.	कान्तानाम्		कान्तानाम्
L.	कान्तेषु		कान्तासु

§ 132. Decline : राम *m.* 'Rāma,' like कान्त in Masc. ;
 ज्ञान *n.* 'knowledge,' like कान्त in Neut. ;
 भार्या *f.* 'a wife,' like कान्ता in Fem.

Observe § 58.

§ 133. *Irregular base* : अम्मा *f.* 'mother,' forms its Voc. Sing. अम्मा
 'O mother!'

§ 134. Several adjectives in अ follow the pronominal declension (§§ 195-200).

§ 135. The Feminine base of adjectives ending in अ, and of substantives in अ which admit of a feminine, is most commonly formed by the addition of the fem. suffix आ to the masculine base; *e.g.* मित्र 'dear,' Fem. मित्रा; अज 'a goat,' Fem. अजा 'a she-goat,' declined like कान्ता Fem. (§ 131). But in many instances the feminine base is formed by the addition of the fem. suffix ई to the masculine base; *e.g.* गौर 'yellow,' Fem. गौरी; पुत्र 'a son,' Fem. पुत्री 'a daughter,' declined like नदी (§ 141). Some adjectives denoting a colour and ending in स, either form the feminine base regularly in आ, or they take the suffix ई before which the penultimate स is changed to न्; *e.g.* एत 'variegated,' Fem. एता or एनी. Some nouns in अक change the अ which precedes the penultimate क, to इ, either necessarily, or optionally; *e.g.* सर्वक 'all, every,' Fem. सर्विका; पुत्रक 'a son,' Fem. पुत्रका or पुत्रिका; but शिपक 'throwing,' Fem. only शिपका. इन्द्र 'Indra' and शिव 'Shiva' form इन्द्राणी 'the wife of Indra,' and शिवानी 'the wife of Shiva,' declined like नदी (§ 141). Other particulars must be learnt from the dictionary.

DECLENSION XIII.

Bases ending in इ and उ (Mas., Fem., and Neut.).

(a)—*Substantives.*

§ 136. *Paradigms*:—अग्नि *m.* 'fire'; मति *f.* 'opinion'; वारि *n.* 'water'; वायु *m.* 'wind'; धेनु *f.* 'a cow'; मधु *n.* 'honey.'

	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
Base:	अग्नि	मति	वारि	वायु	धेनु	मधु
	<i>Singular.</i>					
N.	अग्निः	मतिः	वारि	वायुः	धेनुः	मधु
Ac.	अग्निम्	मतिम्	वारि	वायुम्	धेनुम्	मधु
I.	अग्निना	मत्या	वारिणा	वायुना	धेन्या	मधुना
D.	अग्नये	मतये or मत्यै	वारिणे	वायवे	धेनवे or धेन्यै	मधुने
Ab. G.	अग्नेः	मतेः or मत्याः	वारिणः	वायोः	धेनोः or धेन्याः	मधुनः
L.	अग्नी	मतौ or मत्याम्	वारिणि	वायौ	धेनौ or धेन्याम्	मधुनि
V.	अग्ने	मते	वारि	वायो	धेनो	मधु
			or वारे			or मधो

Dual.

N.V.Ac.	अग्नी	मती	वारिणी	वायू	धेनू	मधुनी
I.D.Ab.	अग्निभ्याम्	मतिभ्याम्	वारिभ्याम्	वायुभ्याम्	धेनुभ्याम्	मधुभ्याम्
G. L.	अग्न्योः	मत्योः	वारिणोः	वाय्वोः	धेन्वोः	मधुनोः

Plural.

N. V.	अग्नयः	मतयः	वारीणि	वायवः	धेनवः	मधूनि
Ac.	अग्नीन्	मतीः	वारीणि	वायून्	धेनूः	मधूनि
I.	अग्निभिः	मतिभिः	वारिभिः	वायुभिः	धेनुभिः	मधुभिः
D. Ab.	अग्निभ्यः	मतिभ्यः	वारिभ्यः	वायुभ्यः	धेनुभ्यः	मधुभ्यः
G.	अग्नीनाम्	मतीनाम्	वारीणाम्	वायूनाम्	धेनूनाम्	मधूनाम्
L.	अग्निषु	मतिषु	वारिषु	वायुषु	धेनुषु	मधुषु

(b)—Adjectives.

§ 137. Adjectives ending in इ and उ (Masc., Fem., and Neut.) are declined like masculine, feminine, and neuter substantives in इ and उ; but in the D., Ab., G., L. Sing., and in the G. and L. Dual of the Neuter they admit the corresponding forms of the Masculine; *e. g.* शुचि *m. f. n.* 'pure,' गुरु *m. f. n.* 'heavy.'

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	शुचिः	शुचिः	शुचि	गुरुः	गुरुः	गुरु
Sing. Ac.	शुचिम्	शुचिम्	शुचि	गुरुम्	गुरुम्	गुरु
Sing. I.	शुचिना	शुच्या	शुचिना	गुरुणा	गुर्वा	गुरुणा
Sing. D.	शुचये	शुचये	शुचिने	गुरवे	गुरवे	गुरुणे
	or शुच्यै	or शुचये		or गुर्वै	or गुरवे	

§ 138. Adjectives in उ preceded by only one consonant may form a new feminine base by the addition of the feminine suffix ई; *e. g.* लघु 'light,' Fem. लघु declined according to § 137, or लघ्वी declined like नदी in § 141. Some adjectives in उ lengthen their final उ in the Fem. *e. g.* पङ्गु 'lame,' Fem. पङ्गु, declined like वधू (§ 141).

Irregular bases.

§ 139. सखि *m.* 'a friend,' and पति *m.* 'a lord, a husband.'

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>			
N.	सखा पतिः	}	सखायौ पती	}	सखायः पतयः			
Ac.	सखायम् पतिम्				सखीन् पतीन्			
I.	सख्या पत्या	}	सखिभ्याम् पतिभ्याम्	}	सखिभिः पतिभिः			
D.	सख्ये पत्ये				सखिभ्यः पतिभ्यः			
Ab.	} सख्युः पत्युः							
G.	} सखीनाम् पतीनाम्							
L.			सख्यौ पत्यौ		सख्योः पत्योः	{ <div> <div>सखीनाम् पतीनाम्</div> <div>सखिषु पतिषु</div> </div>		
V.	सखे पते	सखायौ पती	सखायः पतयः					

At the end of compounds पति is declined regularly, like अग्नि (§ 136); *e. g.* भूपति *m.* 'a lord of the earth, a king,' L. Sing. भूपतौ. The Fem. of पति is पत्नी 'a wife,' that of सखि is सखी 'a female friend,' declined like नदी (§ 141).

§ 140. अक्षि *n.* 'an eye,' अस्थि *n.* 'a bone,' दधि *n.* 'curds,' and सक्थि *n.* 'a thigh,' form their weakest cases (except the N. V. Ac. Du.) from अक्षन्, अस्थन्, दधन्, and सक्थन् according to Decl. IX.; *e. g.*

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
N. Ac.	अस्थि		अस्थिनी		अस्थीनि	
I.	अस्थ्ना	}	अस्थिभ्याम्	}	अस्थिभिः	
D.	अस्थ्ने				अस्थिभ्यः	
Ab.	} अस्थ्नः					
G.	}	अस्थ्नोः	}	}	अस्थ्नाम्	
L.					अस्थि or अस्थनि	अस्थिषु
V.					अस्थि or अस्थे	अस्थिनी

DECLENSION XIV.

*Feminine Bases ending in ई and ऊ.**(a) Bases of more than one syllable.*§ 141. *Paradigms: नदी f. 'a river'; वधू f. 'a woman.'*

	Sing.	Dual.	Plur.
N.	नदी वधूः		
Ac.	नदीम् वधूम्	नद्यौ वध्वौ	नद्यः वध्वः
I.	नद्या वध्वा		नदीभिः वधूभिः
D.	नद्यै वध्वै	नदीभ्याम् वधूभ्याम्	नदीभ्यः वधूभ्यः
Ab.	} नद्याः वध्वाः	}	नदीभ्यः वधूभ्यः
G.			नदीनाम् वधूनाम्
L.	नद्याम् वध्वाम्	नद्योः वध्वोः	नदीषु वधूषु
V.	नदि वधु	नद्यौ वध्वौ	नद्यः वध्वः

§ 142. *Irregular bases: लक्ष्मी f. 'Lakshmi,' तरी f. 'a boat,' and तन्त्री f. 'the string of a lute,' form in the Nom. Sing. लक्ष्मीः; तरीः, and तन्त्रीः.*

(b) Bases of only one syllable.§ 143. *Paradigms: धी f. 'thought'; भू f. 'the earth.'*

	Sing.	Dual.	Plur.
N. V.	धीः भूः		
Ac.	धियम् भुवम्	धियौ भुवौ	धियः भुवः
I.	धिया भुवा		धीभिः भूभिः
D.	धिये भुवे	धीभ्याम् भूभ्याम्	धीभ्यः भूभ्यः
	or धियै or भुवै		
Ab.	धियः भुवः		धीभ्यः भूभ्यः
G.	or धियाः or भुवाः		धियाम् भुवाम्
L.	धियि भुवि	धियोः भुवोः or धीनाम् or भूनाम्	धीषु भूषु
	or धियाम् or भुवाम्		

§ 144. *Irregular base : स्त्री f. 'a woman.'*

	Sing.	Dual.	Plur.
N.	स्त्री	} स्त्रियौ	{ स्त्रियः स्त्रियः or स्त्रीः
Ac.	स्त्रियम् or स्त्रीम्		
I.	स्त्रिया	} स्त्रीभ्याम्	{ स्त्रीभिः स्त्रीभ्यः स्त्रीभ्यः
D.	स्त्रियै		
Ab. } G. }	स्त्रियाः		
L.	स्त्रियाम्	} स्त्रियोः	{ स्त्रीणाम् स्त्रीषु
V.	स्त्रि		
		स्त्रियौ	स्त्रियः

DECLENSION XV.

Monosyllabic Masc. and Fem. bases in आ, ई, ऊ, (derived from roots without the addition of any visible suffix,) when used at the end of Tatpurusha compounds.

§ 145. These bases take the same terminations that are added to consonantal bases; before vowel-terminations the final आ is dropped (except in strong cases), and final ई and ऊ are changed to इ and उ, when immediately preceded by one radical consonant, and to ह्रस्व and ञ्, when preceded by more radical consonants. The Voc. Sing. is like the Nom. Sing.

§ 146. *Paradigms : विश्वा m. f. 'protecting the universe;' शुद्धी m. f. 'one who thinks pure things;' खलपू m. f. 'a sweeper;' यवक्री m. f. 'one who buys grain.'*

Masc. and Fem.

Base:	विश्वपा	शुद्धी	खलपू	यवक्री
		<i>Singular.</i>		
N. V.	विश्वपाः	शुद्धीः	खलपूः	यवक्रीः
Ac.	विश्वपाम्	शुद्ध्यम्	खलप्वम्	यवक्रियम्
I.	विश्वपा	शुद्ध्या	खलप्वा	यवक्रिया

Singular.

D.	विश्वपे	शुद्धये	खलप्वे	यवक्रिये
Ab. G.	विश्वपः	शुद्धयः	खलप्वः	यवक्रियः
L.	विश्वपि	शुद्धयि	खलप्वि	यवक्रियि

Dual.

N. V. Ac.	विश्वपौ	शुद्धयौ	खलप्वौ	यवक्रियौ
I. D. Ab.	विश्वपाभ्याम्	शुद्धीभ्याम्	खलपूभ्याम्	यवक्रीभ्याम्
G. L.	विश्वपोः	शुद्धयोः	खलप्वोः	यवक्रियोः

Plural.

N. V.	विश्वपाः	} शुद्धयः	खलप्वः	यवक्रियः
Ac.	विश्वपः			
I.	विश्वपाभिः	शुद्धीभिः	खलपूभिः	यवक्रीभिः
D. Ab.	विश्वपाभ्यः	शुद्धीभ्यः	खलपूभ्यः	यवक्रीभ्यः
G.	विश्वपाम्	शुद्ध्याम्	खलप्वाम्	यवक्रियाम्
L.	विश्वपासु	शुद्धीषु	खलपूषु	यवक्रीषु

§ 147. *Irregular bases:* Bases ending with नी 'leading' take in the L. Sing. the termination आम् instead of इ; e. g. ग्रामणी 'one who leads a village, a chief,' L. Sing. ग्रामण्याम्.

DECLENSION XVI.

Bases ending in कृ (Masc. and Neut., rarely Fem.)

(a) कृ changeable to आइ.

§ 148. Nouns derived from roots by means of the suffix इ and denoting an agent, like कर्तृ m. 'a maker,' and नप्तृ m. 'a grandson,' स्वसृ f. 'a sister,' भर्तृ m. 'a husband' (etymologically 'a supporter') change their final कृ in the strong cases Masc. and Fem. (except the N. Sing.) to आइ.

§ 149. *Paradigms:* कर्तृ m. n. 'a maker,' स्वसृ f. 'a sister.'

	Masc.	Neut. <i>Singular.</i>	Fem.
N.	कर्ता	} कर्तृ	स्वसा
Ac.	कर्तारम्		स्वसारम्
I.	कर्त्रा	कर्तृणा	स्वसा
D.	कर्त्रे	कर्तृणे	स्वस्रे
Ab. G.	कर्तुः	कर्तृणः	स्वसुः
L.	कर्तरि	कर्तृणि	स्वसरि
V.	कर्तः (i.e. कर्तर)	कर्तृ or कर्तः	स्वसः (i.e. स्वसर)
<i>Dual.</i>			
N. V. Ac.	कर्तारौ	कर्तृणी	स्वसारौ
I. D. Ab.	कर्तृभ्याम्	कर्तृभ्याम्	स्वसृभ्याम्
G. L.	कर्त्रोः	कर्तृणोः	स्वस्रोः
<i>Plural.</i>			
N. V.	कर्तरिः	} कर्तृणि	स्वसारः
Ac.	कर्तृन्		स्वसुः
I.	कर्तृभिः	कर्तृभिः	स्वसृभिः
D. Ab.	कर्तृभ्यः	कर्तृभ्यः	स्वसृभ्यः
G.	कर्तृणाम्	कर्तृणाम्	स्वसृणाम्
L.	कर्तृषु	कर्तृषु	स्वसृषु

§ 150. The Feminine base of the nouns in कृ which denote an agent is formed by the addition of the feminine suffix ई to the masculine base; e. g. कर्तृ, Fem. base कर्त्री; it is declined like मरी (§ 141).

(b) कृ changeable to अर्.

§ 151. Nouns expressive of relationship like पित्र म. 'a father,' मातृ f. 'a mother,' वैश्व म. 'a husband's brother,' &c. (except those mentioned in § 148) change their final कृ in the strong cases (except the N. Sing.) to अर्; e. g. पित्र म. 'a father;' मातृ f. 'a mother'—

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. पिता	माता	पितरौ मातरौ	पितरः मातरः पितॄन् मातॄः
V. पितः (i.e. पितॄ)	मातः		
Ac. पितरम्	मातरम्		

The remaining cases are like those of कर्तृ m., and स्वसृ (§ 149).

§ 152. *Irregular base:* नृ m. 'a man,' which is otherwise declined like पिद्, forms in the G. Plur. नृणाम् or नृणाम्.

DECLENSION XVII.

Bases ending in ऐ, औ, and ओ.

§ 153. *Paradigms:* रै m. 'wealth;' गो m. f. 'a bull,' 'a cow;' नौ f. 'a ship.'

Base:	रै	गो	नौ
		<i>Singular.</i>	
N. V.	राः	गौः	नौः
Ac.	रायम्	गाम्	नावम्
I.	राया	गवा	नावा
D.	राये	गवे	नावे
Ab. G.	रायः	गोः	नावः
L.	रायि	गवि	नावि
		<i>Dual.</i>	
N. V. Ac.	रायौ	गावौ	नावौ
I. D. Ab.	राभ्याम्	गोभ्याम्	नौभ्याम्
G. L.	रायोः	गवोः	नावोः
		<i>Plural.</i>	
N. V.	रायः	गावः	नावः
Ac.	रायः	गाः	नावः
I.	राभिः	गोभिः	नौभिः
D. Ab.	राभ्यः	गोभ्यः	नौभ्यः
G.	रायाम्	गवाम्	नावाम्
L.	रासु	गोषु	नौषु

A list of some irregular bases not mentioned in the preceding paragraphs.

§ 154. अनडुह् *m.* 'an ox,' forms the strong cases (except the N. Sing.) from अनडुह, the middle cases from अनडुह्, and the weakest cases from अनडुह्.

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
N.	अनडुहान्	}	अनडुहौ	}	अनडुहः
Ac.	अनडुहाम्				अनडुहः
I.	अनडुहा	}	अनडुह्याम्	}	अनडुहिः
D.	अनडुहे				अनडुहिः
Ab.	अनडुहः	}	अनडुहोः	}	अनडुह्यः
G.					अनडुहाम्
L.	अनडुहि	}	अनडुहौ	}	अनडुह्यः
V.	अनडुहन्				अनडुहः

The Fem. of अनडुह् is अनडुही or अनडुही 'a cow,' declined like नही (§ 141).

§ 155. अप् *f.* 'water,' is declined only in the Plural (§ 64 b): N. V. आपः, Ac. अपः, I. अहिः, D. Ab. अहिः, G. अपाम्, L. अपम्.

§ 156. क्रोडु *m.* 'a jackal,' has two bases, क्रोडु and क्रोडु; the base क्रोडु is used in all except the strong cases, and declined like बाहु (§ 136); the base क्रोडु is used in all strong cases and in the weakest cases of the Sing. and Dual, and declined like कर्तृ *m.* (§ 149).

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>
N.	क्रोडा	}	क्रोडारौ	}	क्रोडारः
Ac.	क्रोडारम्				क्रोडून्
I.	क्रोडुना or क्रोडु	}	क्रोडुभ्याम्	}	क्रोडुभिः
D.	क्रोडवे or क्रोडु				क्रोडुभ्यः
Ab.	क्रोडोः or क्रोडुः	}	क्रोडोः or क्रोडुः	}	क्रोडूनाम्
G.					क्रोडुषु
L.	क्रोडौ or क्रोडरि	}	क्रोडारौ	}	क्रोडारः
V.	क्रोडो				क्रोडारः

The Fem. of क्रोडु is क्रोडु 'the female of a jackal,' declined like नही (§ 141).

§ 157. *जरा* *f.* 'old age,' is declined regularly throughout, like *कान्ता* *f.* (§ 131); but it may also optionally form all cases the terminations of which begin with a vowel from the base *जरस्*, declined like *सुमनस्* *f.* (§ 89); *e. g.* Sing. N. only *जरा*; Ac. *जराम्* or *जरसम्*; Plur. I. only *जराभिः*; G. *जराणाम्* or *जरसाम्* &c.

§ 158. *दिव्* *f.* 'the sky.'

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. V.	द्यौः	} दिवौ	} दिवः
Ac.	दिवम्		
I.	दिवा	} शुभ्याम्	शुभिः
D.	दिवे		} शुभ्यः
Ab. } G. }	दिवः		
L.	दिवि		
		} दिवोः	{ दिवाम् शुषु

§ 159. *दोस्* *n.* (rarely *m.*) 'an arm,' is declined regularly throughout, its final *स्* being changed to Visarga in the N. Ac. V. Sing. (or, when Masc., only in the N. and V.), to *ष्* before vowel-terminations, to *द्* before the terminations *भिः*, *भ्यः*, and *भ्याम्*, and to Visarga or *ष्* in the L. Plur.; but it may also optionally form all cases except the N. Sing. Du. Plur. and the Ac. Sing. Du. from *दोषन्*, declined according to Decl. IX.; *e. g.*

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N.	दोः (<i>n.</i> and <i>m.</i>)	} दोषी <i>n.</i> दोषौ <i>m.</i>	{ दोषि <i>n.</i> दोषः <i>m.</i> = <i>N.</i> , or दोष्णः <i>m.</i>
Ac.	दोः <i>n.</i> दोषम् <i>m.</i>		
I.	दोषा or दोष्णा	दोर्भ्याम् or दोषभ्याम्	दोर्भिः or दोषभिः
L.	दोषि or दोष्णि or दोषाणि	दोषोः or दोष्णोः	दोःषु or दोष्णु or दोषसु.

§ 160. *पथिन्* *m.* 'a road,' forms the strong cases (except the N. Sing.) from *पन्थान्*, the middle cases from *पथि*, and the weakest cases from *पथ्*.

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>	
N. V.	पन्थाः	}	पन्थानौ	{	पन्थानः	
Ac.	पन्थानम्				पथः	
I.	पथा	}	पथिभ्याम्	{	पथिभिः	
D.	पथे				}	पथिभ्यः
Ab.	} पथः					
G.		} पथोः	{	पथाम्		
L.	पथि			पथिषु		

§ 161. पाद् *m.* 'foot,' used as the last member of compounds, forms the weakest cases from पद्; *e. g.* सुपाद् *m.* 'one who has good feet'—

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. V.	सुपात्	} सुपादौ	{ सुपादः सुपदः
Ac.	सुपादम्		
I.	सुपदा	सुपाज्याम्	सुपाजिः &c.

The Fem. is either like the Masc., or a new Fem. base is formed by the addition of the Fem. suffix ई to the base in पद्; *e. g.* Fem. base सुपरी, declined like नदी (§ 141).

§ 162. पाद् *m.* 'foot,' and हृदय *n.* 'heart' are declined regularly throughout, like कान्त *m. n.* (§ 131); but they may also optionally form all cases except the N. Sing. Du. Plur., and the Ac. Sing. Du., from पद् and हृद्, declined according to Decl. II.; *e. g.*

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N.	पादः	} पादौ	{ पादाः पादान् or पदः
Ac.	पादम्		
I.	पादेन or पदा	पादाभ्याम् or पज्याम्	पादैः or पजिः &c.

Sing. N. Ac. हृदयम्, I. हृदयेन or हृदा, D. हृदयाय or हृदे etc.

§ 163. पुंस् *m.* 'a man,' forms the strong cases from पुमांस्, the middle cases from पुन्, and the weakest cases from पुंस्.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N.	पुमान्	पुमांसौ	{ पुमांसः पुंसः पुमिः
Ac.	पुमांसम्		
I.	पुंसा		
D.	पुंसे	पुम्याम्	{ पुम्यः पुंसाम्
Ab. } G. }	पुंसः		
L.	पुंसि	पुंसोः	पुंस (§ 59).
V.	पुमन्		
		पुमांसौ	पुमांसः

§ 164. पुनर्भू *f.* 'a widow remarried,' is declined like वधू (§ 141) except in the Ac. Sing., where it forms पुनर्भ्वम्, and in the Ac. Plur. which is पुनर्भ्वः ; G. Plur. पुनर्भूणाद्.

§ 165. सुधी *m. f.* 'a person possessed of good intellect, an intelligent person,' and सुधू *m. f.* 'a person with beautiful eye-brows,' are declined thus :—

		<i>Singular.</i>	
		<i>Masc.</i>	<i>Fem.</i>
N. V.	सुधीः सुधूः	सुधीः	सुधूः
Ac.	सुधियम् सुधुवम्	सुधियम्	सुधुवम्
I.	सुधिया सुधुवा	सुधिया	सुधुवा
D.	सुधिये सुधुवे	सुधिये or सुधियै	सुधुवे or सुधुवै
Ab. G.	सुधियः सुधुवः	सुधियः or सुधियाः	सुधुवः or सुधुवाः
L.	सुधियि सुधुवि	सुधियि or सुधियाम्	सुधुवि or सुधुवाम्

Dual.

Masc. and Fem.

N. V. Ac.	सुधियौ सुधुवौ
I. D. Ab.	सुधीभ्याम् सुधूभ्याम्
G. L.	सुधियोः सुधुवोः

	Plural.		
	Masc.	Fem.	
N.V.Ac.	सुधियः सुधुवः सुधियः	सुधुवः	
I.	सुधीभिः सुभूमिः सुधीभिः	सुभूमिः	
D. Ab.	सुधीभ्यः सुभूम्यः सुधीभ्यः	सुभूम्यः	
G.	सुधियाम् सुधुवाम् सुधियाम् or सुधीनाम् सुधुवाम् or सुभूणाम्		
L.	सुधीषु सुभूषु सुधीषु	सुभूषु	

§ 166. स्वयंभू म. 'the self-existent one,' a name of Brahman, &c., is declined like स्वल्पू म. (§ 146), except that it changes its final ऊ before vowel-terminations not to ए, but to उव्; e. g. Sing. N. V. स्वयंभूः, Ac. स्वयंभुवम्, I. स्वयंभुवा &c.

§ 167. *Suffixes added to nominal bases to express the meanings of cases.*

(a) The suffix त्व is sometimes added to the base of a noun to express the sense of the Ablative case; e. g. ग्रामतः 'from the village;' वस्तुतः 'from the real state of the case, in reality;' अज्ञानतः 'from ignorance.'

(b). The suffix त्त्र is used similarly to denote the meaning of the Locative case, but it is generally added only to pronouns and pronominal adjectives; e. g. तत्र 'there' (§ 194); सर्वत्र 'everywhere.'

§ 168. A few nouns, such as स्वर् 'heaven,' संवत् 'a year of an era,' &c., are indeclinable.

CHAPTER IV.

COMPARISON OF ADJECTIVES.

(a)—*By means of the secondary suffixes त्र and त्त.*

§ 169. The Comparative degree of adjectives is formed by the addition to their masculine base of the suffix त्र (Masc. and Neut. base; त्रा Fem. base), the Superlative degree by the addition to their masculine base of the suffix त्त (Masc. and Neut. base; त्ता Fem. base); e. g.

प्रिय 'dear;' Comp. प्रियत्र 'dearer;' Superl. प्रियतम 'dearest.'

शुचि 'pure;' „ शुचित्र 'purer;' „ शुचित्तम 'purest.'

गुरु 'heavy;' „ गुरुत्र 'heavier;' „ गुरुतम 'heaviest.'

§ 170. Adjectives which follow Decl. II. change their final consonant before **तर** and **तम** as they change it in the N. Sing.; the final **न्** of adjectives in **इन्** is dropped; final **अस्** remains unchanged; final **इस्** and **उस्** are changed to **इष्** and **उष्**, after which the **त्** of **तर** and **तम** becomes **र** (§ 56); *e. g.*

विश्वजित्;	Comp.	विश्वजित्तर;	Superl.	विश्वजित्तम.
अग्निमथ्;	"	अग्निमत्तर;	"	अग्निमत्तम.
तमोनुद्;	"	तमोनुत्तर;	"	तमोनुत्तम.
स्रयुध्;	"	स्रयुत्तर;	"	स्रयुत्तम.
धर्मबुध्;	"	धर्मभुत्तर;	"	धर्मभुत्तम.
सत्यवाक्;	"	सत्यवाक्तर;	"	सत्यवाक्त्तम.
धनिर्न्;	"	धनितर;	"	धनितम.
सुमनस्;	"	सुमनस्तर;	"	सुमनस्तम.
उदर्विस्;	"	उदर्विष्टर;	"	उदर्विष्टम.

§ 171. Adjectives which in their declension show two bases, assume before **तर** and **तम** their weak base; those with three bases assume before **तर** and **तम** their middle base; in both cases their final consonant undergoes before **तर** and **तम** the same changes which it undergoes before the termination **सु** of the L. Plur.; *e. g.*

धीमत्;	Comp.	धीमत्तर;	Superl.	धीमत्तम.
विह्वस्;	"	विह्वत्तर;	"	विह्वत्तम.
प्राक्;	"	प्राक्तर;	"	प्राक्त्तम.
प्रत्यन्;	"	प्रत्यक्तर;	"	प्रत्यक्त्तम.

§ 172. The suffixes **तर** and **तम** may also be added to verbal forms and to indeclinables; when added to verbs, they always appear in the form of **तराम्** and **तमाम्**, and they do the same if the new word derived from an indeclinable is used adverbially. *E. g.* पचति 'he cooks'; पचतितराम् 'he cooks better'; पचतितमाम् 'he cooks best';—उच्चैः 'high'; उच्चैस्तराम् 'higher'; उच्चैस्तमाम् 'highest,' both used as adverbs; but उच्चैस्तमस्तरुः 'the highest tree.'

(b)—By means of the primary suffixes **ईयस्** and **इष्ट**.

§ 173. Many adjectives may optionally form their Comparative degree by the addition of the suffix **ईयस्** (Masc. and Neut. base; **ईयसी** Fem. base) and their Superlative degree by the addition of the suffix **इष्ट**

(Masc. and Neut. base ; इडा Fem. base). The difference between तर, तम and ईयस्, इड is this, that whereas तर and तम are added to the masculine base of the adjective, ईयस् and इड are commonly added to the root from which the adjective has been derived, the vowel of the root being gunated. *E. g.*

क्षिप्र 'quick' (from rt. क्षिप्); Comp. क्षेपीयस्; Superl. क्षेपिष्ठ.
 स्थिर 'firm' (from rt. स्था); „ स्थेयस्; „ स्थेष्ठ.
 उरु 'wide' (from rt. वृ); „ वरीयस् „ वरिष्ठ.

Optionally क्षिप्रतर, क्षिप्रतम; स्थिरतर, स्थिरतम; उरुतर, उरुतम.

§ 174. The following are some special rules for the addition of ईयस् and इड :

(a) The final vowel of a masculine base which contains more than one syllable, or its final consonant together with the vowel preceding it, are dropped; *e. g.*

पाप 'wicked;' Comp. पापीयस्; Superl. पापिष्ठ.
 पटु 'clever;' „ पटीयस्; „ पटिष्ठ.
 महत् 'great;' „ महीयस्; „ महिष्ठ.

(b) The possessive suffixes मन्, वन्, विन्, &c., are dropped; when the remainder of the base thereupon consists of only one syllable, it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more than one syllable, rule (a) is applicable to it; *e. g.*

सन्निवन् (i.e. सज् + विन्) 'wearing a garland;' Com. सजीयस्; Superl. सजिष्ठ.
 धनवत् (i.e. धन + वत्) 'possessed of wealth;' „ धनीयस्; „ धनिष्ठ.
 बहुमत् (i.e. बहु + मत्) 'possessed of wealth;' „ बसीयस्; „ बसिष्ठ.

(c) *r* i.e. *ra* is substituted for the vowel ऋ of a base, when ऋ is preceded by an initial consonant and immediately followed by only one consonant; *e. g.*

कृश 'lean;' Comp. कशीयस्; Superl. कशिष्ठ.
 दृढ 'hard;' „ द्रढीयस्; „ द्रढिष्ठ.
 प्रुथु 'broad;' „ प्रथीयस्; „ प्रथिष्ठ.
 भृश 'much;' „ भ्रशीयस्; „ भ्रशिष्ठ.
 मृदु 'soft;' „ म्रदीयस्; „ म्रदिष्ठ.
 but ऋजु 'straight;' „ ऋजीयस्; „ ऋजिष्ठ.

§ 175. Alphabetical list of some irregular Comparatives and Superlatives:—

अन्तिक	'near;'	Comp.	नेदीयस् ;	Superl.	नेदिष्ठ.
अल्प	'small;'	„	अल्पीयस् ;	„	अल्पिष्ठ ; or
			कनीयस् ;	„	कनिष्ठ.*
क्षुद्र	'mean;'	„	क्षोदीयस् ;	„	क्षोदिष्ठ.
गुरु	'heavy;'	„	गरीयस् ;	„	गरिष्ठ.
दीर्घ	'long;'	„	ब्राधीयस् ;	„	ब्राधिष्ठ.
दूर	'far;'	„	दवीयस् ;	„	दविष्ठ.
प्रशस्य	'praiseworthy;'	„	श्रेयस् ;	„	श्रेष्ठ ; or
			ज्यायस् ;	„	ज्येष्ठ.
प्रिय	'dear;'	„	प्रेयस् ;	„	प्रेष्ठ.
बहु	'much;'	„	भूयस् ;	„	भूयिष्ठ.†
बहुल	'manifold;'	„	बंहीयस् ;	„	बंहिष्ठ.
युवन्	'young;'	„	यवीयस् ;	„	यविष्ठ ; or
			कनीयस् ;	„	कनिष्ठ.*
बाढ	'firm;'	„	साधीयस् ;	„	साधिष्ठ.
वृद्ध	'old;'	„	वर्षीयस् ;	„	वर्षिष्ठ ; or
			ज्यायस् ;	„	ज्येष्ठ.
वृन्दारक	'great;'	„	वृन्दीयस् ;	„	वृन्दिष्ठ.
स्थूल	'great;'	„	स्थवीयस् ;	„	स्थविष्ठ.
स्फिर	'large;'	„	स्फेयस् ;	„	स्फेष्ठ.
ह्रस्व	'short;'	„	ह्रसीयस् ;	„	ह्रसिष्ठ.

§ 176. The suffixes *तर* and *तम* are sometimes added to comparatives and superlatives in ईयस् and इष्ठ; e. g. पापीयस्, पापीयस्तर; पापिष्ठ, पापिष्ठतर, पापिष्ठतम; श्रेष्ठ, श्रेष्ठतम 'the very best.'

* Compare कन्या.

† Compare भूरि.

CHAPTER V.

PRONOUNS, PRONOMINAL ADJECTIVES, AND THEIR DECLENSION.

1.—*Personal Pronouns.*

§ 177. Bases:—

1. अस्मद् 'I;' special base for the Singular, मद्.
2. युष्मद् 'thou;' special base for the Singular, त्वद्.

The declension of these two pronouns is the same in all the three genders.

Singular.

N.	अहम् 'I;'	त्वम् 'thou.'
Ac.	माम् or मा	त्वाम् or त्वा
I.	मया	त्वया
D.	मह्यम् or मे	तुभ्यम् or ते
Ab.	मत्	त्वत्
G.	मम or मे	तव or ते
L.	ममि	त्वमि

Dual.

N.	आवाम् 'we two;'	युवाम् 'you two.'
Ac.	आवाम् or नौ	युवाम् or वाम्
I.	आवाम्भ्याम्	युवाम्भ्याम्
D.	आवाम्भ्याम् or नौ	युवाम्भ्याम् or वाम्
Ab.	आवाम्भ्याम्	युवाम्भ्याम्
G.	आवयोः or नौ	युवयोः or वाम्
L.	आवयोः	युवयोः

Plural.

N.	वयम् 'we;'	यूयम् 'you.'
Ac.	अस्मान् or नः	युष्मान् or वः
I.	अस्माभिः	युष्माभिः
D.	अस्मभ्यम् or नः	युष्मभ्यम् or वः
Ab.	अस्मत्	युष्मत्
G.	अस्माकम् or नः	युष्माकम् or वः
L.	अस्माद्यु	युष्मासु

§ 178. The optional shorter forms मा, त्वा, मे, ते, नो, वाम्, and नः, वः are never used at the beginning of a sentence or of a verse. Moreover the fuller forms माम्, त्वाम्, &c. only are used before the particles च, वा, ह, अह and एव ; e. g. त्वां मां च 'thee and me,' (not त्वा मा च).

2—Demonstrative Pronouns.

§ 179. Bases :—

1. तद् 'that' or 'he, she, it' (who or which has been mentioned) ;
2. एतद् 'this' (who or which is very near to the speaker) ;
3. इदम् 'this' (referring to what is near) ;
4. अदत् 'that' (referring to what is remote).

Base : तद् एतद् इदम् अदत्

Masculine.*Singular.*

N.	सः	एषः	अयम्	असौ
Ac.	तम्	एतम् or एनम्	इमम् or एनम्	अमुम्
I.	तेन	एतेन or एनेन	अनेन or एनेन	अमुना
D.	तस्मै	एतस्मै	अस्मै	अमुष्मै
Ab.	तस्मात्	एतस्मात्	अस्मात्	अमुष्मात्
G.	तस्य	एतस्य	अस्य	अमुष्य
L.	तस्मिन्	एतास्मिन्	अस्मिन्	अमुष्मिन्

Dual.

N.	तौ	एतौ	इमौ	अमू
Ac.	तौ	एतौ or एनौ	इमौ or एनौ	अमू
I.D.Ab.	ताभ्याम्	एताभ्याम्	आभ्याम्	अमूभ्याम्
G. L.	तयोः	एतयोः or एनयोः	अनयोः or एनयोः	अमुयोः

Plural.

N.	ते	एते	इमे	अमी
Ac.	तान्	एतान् or एनान्	इमान् or एनान्	अमून्
I.	तैः	एतैः	एभिः	अमीभिः
D. Ab.	तेभ्यः	एतेभ्यः	एभ्यः	अमीभ्यः
G.	तेषाम्	एतेषाम्	एषाम्	अमीषाम्
L.	तेषु	एतेषु	एषु	अमीषु

*Feminine.**Singular.*

N.	सा	एषा	इयम्	अस्ती
Ac.	ताम्	एताम् or एनाम्	इमाम् or एनाम्	अमूम्
I.	तया	एतया or एनया	अनया or एनया	अमुया
D.	तस्यै	एतस्यै	अस्यै	अमुष्यै
Ab. G.	तस्याः	एतस्याः	अस्याः	अमुष्याः
L.	तस्याम्	एतस्याम्	अस्याम्	अमुष्याम्

Dual.

N.	ते	एते	इमे	अमू
Ac.	ते	एते or एने	इमे or एने	अमू
I.D.Ab.	ताभ्याम्	एताभ्याम्	आभ्याम्	अमूभ्याम्
G. L.	तयोः	एतयोः or एनयोः	अनयोः or एनयोः	अमुयोः

Plural.

N.	ताः	एताः	इमाः	अमूः
Ac.	ताः	एताः or एनाः	इमाः or एनाः	अमूः
I.	ताभिः	एताभिः	आभिः	अमूभिः
D. Ab.	ताभ्यः	एताभ्यः	आभ्यः	अमूभ्यः
G.	तासाम्	एतासाम्	आसाम्	अमूषाम्
L.	तासु	एतासु	आसु	अमूषु

Neuter.

Singular.

N.	तत्	एतत्	इदम्	अदः
Ac.	तत्	एतत् or एनत्	इदम् or एनत्	अदः
I.	and the following cases like the Masc.			

Dual.

N.	ते	एते	इमे	अमू
Ac.	ते	एते or एने	इमे or एने	अमू

I. and the following cases like the Masc.

Plural.

N.	तानि	एतानि	इमानि	अमूनि
Ac.	तानि	एतानि or एनानि	इमानि or एनानि	अमूनि

I. and the following cases like the Masc.

§ 180. The final Visarga of the N. Sing. Masc. सः and एषः is dropped before words beginning with any other letter than (short) अ; before words beginning with (short) अ, अः is changed to औ and the initial अ dropped (§ 35 b); e. g सः + आह becomes स आह, सः + गच्छति becomes स गच्छति, but सः + अभवीत् = सोऽभवीत्.

§ 181. The optional forms एनम्, एनेन, &c., in the Accusatives Sing. Du. and Plur., the Instr. Sing., and the Gen. and Loc. Du. of एतद्

and इदम् are used instead of एतम्, एतेन, &c., and इमम्, अनेन, &c., in a subsequent clause, when the persons or things denoted by them have been mentioned or spoken of in a preceding clause; *e. g.* अनेन व्याकरणमधीत-
मेन छन्दो अध्यापय 'he has studied grammar, teach him prosody.'

3.—The Relative Pronoun.

§ 182. Base:—यद् 'who, which.'

	Masc.	Fem.	Neut.
<i>Singular.</i>			
N.	यः	या	यत्
Ac.	यम्	याम्	यत्
I.	येन	यया	येन
D.	यस्मै	यस्यै	यस्मै
Ab.	यस्मात्	यस्याः	यस्मात्
G.	यस्य	यस्याः	यस्य
L.	यस्मिन्	यस्याम्	यस्मिन्
<i>Dual.</i>			
N. Ac.	यौ	ये	ये
I. D. Ab.	याभ्याम्	याभ्याम्	याभ्याम्
G. L.	ययोः	ययोः	ययोः
<i>Plural.</i>			
N.	ये	याः	यानि
Ac.	यान्	याः	यानि
I.	येभिः	याभिः	येभिः
D. Ab.	येभ्यः	याभ्यः	येभ्यः
G.	येषाम्	यासाम्	येषाम्
L.	येषु	यामु	येषु

4.—*The Interrogative Pronoun.*

§ 183. Base :—किम् 'who? which? what?'

	Masc.	Fem.	Neut.
	<i>Singular.</i>		
N.	कः	का	किम्
Ac.	कम्	काम्	किम्
I.	केन	कया	केन

The remaining cases are formed like those of the relative pronoun 182); *e. g.* D. Sing. कस्मै, कस्यै, कस्मै &c.

§ 184. कतर 'who or which of two?' and कतम 'who or which of many?' are in all the three genders declined regularly like यद् (§ 182).

5.—*Indefinite Pronouns.*

§ 185. Indefinite pronouns are formed by the addition of चिद्, or of चन, or of अपि, to the interrogative pronoun किम् in all its cases: किञ्चिद्, or किञ्चन, or किमपि 'some one, something; any one, anything.'

Masc. Sing. N.	कश्चित्,	कश्चन,	कोऽपि (§§ 33c and 35b);
Ac.	कञ्चित्,	कञ्चन,	कमपि (§ 31);
I.	केनचित्,	केनचन,	केनापि (§ 18); &c.

§ 186. चिद्, चन, and अपि are in the same manner added to derivatives of किम्; *e. g.* कति (§ 191) 'how many?' कतिचित् 'some;' कदा (§ 194) 'when?' कदाचित्, or कदाचन, or कदापि 'sometime, any time,' &c.

6.—*Reflexive Pronouns.*

§ 187. The meaning of the reflexive pronoun is in Sanskrit expressed by the noun आत्मन् 'soul, self' (§ 116); though itself always masculine, it denotes all the three genders, and it is used only in the Singular, even when referring to several persons. *E. g.* न द्यौर्वायमहमात्मानम् 'I (*i. e.* Damayanti) do not sorrow for myself;' गोपायन्ति कुलास्त्रिय आत्मानम् 'noble women protect themselves.'

§ 188. The indeclinable स्वयम् is employed, like the English 'self,' to express emphasis or distinction; *e. g.* स्वयमहमवसम् 'I myself dwelt.'

7.—*Possessive Pronouns.*

§ 189. मदीय masc. neut., मदीया fem.	}	'my, mine.'
मामक masc. neut., मामिका fem.		
मामकीन masc. neut., मामकीना fem.		

त्वदीय	masc. neut.,	त्वदीया	fem.	} 'thy, thine.'
तावक	masc. neut.,	तावकी	fem.	
तावकीन	masc. neut.,	तावकीना	fem.	
अस्मदीय	masc. neut.,	अस्मदीया	fem.	} 'our, ours.'
आस्माक	masc. neut.,	आस्माकी	fem.	
आस्माकीन	masc. neut.,	आस्माकीना	fem.	
युष्मदीय	masc. neut.,	युष्मदीया	fem.	} 'your, yours.'
योष्माक	masc. neut.,	योष्माकी	fem.	
योष्माकीन	masc. neut.,	योष्माकीना	fem.	
तदीय	masc. neut.,	तदीया	fem.	'his, her, hers, its, their, theirs.'
एतदीय	masc. neut.,	एतदीया	fem.	'belonging to this (person or thing).'
वदीय	masc. neut.,	वदीया	fem.	'belonging to whom or which.'
स्व	masc. neut.,	स्वा	fem.	} 'one's own.'
स्वीय	masc. neut.,	स्वीया	fem.	
स्वकीय	masc. neut.,	स्वकीया	fem.	

§ 190. All these possessive pronouns, except स्व, are declined regularly like कान्त (§ 131) and नदी (§ 141). स्व follows § 199.

8.—Correlative Pronouns.

§ 191. Correlative pronouns are derived from the bases of the pronouns तद्, एतद्, इदम्, यद्, and किम्.

Base: तद्	एतद्	इदम्	यद्	किम्
तावत्	एतावत्	इयत्	यावत्	कियत्
'so much.'	'so much.'	'so much.'	'as much.'	'how much'
तति	—	—	यति	कति
'so many.'			'as many.'	'how many?'
तादृश	एतादृश	इदृश	यादृश	कीदृश
or	or	or	or	or
तादृश	एतादृश	इदृश	यादृश	कीदृश
'such like.'	'such like.'	'such like.'	'what like.'	'what like?'

§ 192. तावत्, एतावत् and यावत् follow Declension VIII. (§ 109). इयत् and कियत् are declined similarly (Masc. Sing. N. इयान्, Ac. इयन्तम्, I. इयता; Fem. इयती). तति, यति, and कति are declined only in the Plural; they take no termination in the N. and Ac., in the remaining cases they follow अग्नि (§ 136); e. g. N. and Ac. तति, I. ततिभिः &c.—तादृक्, एतादृक्, &c., follow Decl. II. (§ 76); e. g. Masc. Sing. N. तादृक्, Ac. तादृकम् &c.—तादृश्, एतादृश्, &c., are in the Masc. and Neut. declined like कान्त (§ 131); in the Fem. the suffix ई is added, e. g. तादृश, Fem. base तादृशी, and the base then declined like नदी (§ 141).

9.—Reciprocal Pronouns.

§ 193. The reciprocal pronouns अन्योन्य, इतरेतर, परस्पर 'each other' 'one another,' appear commonly only in the Accusative or adverbial form अन्योन्यम्, इतरेतरम्, परस्परम्, or as first members of compounds; e. g. अन्योन्यसंयोग, इतरेतरयोग, परस्परसंबन्ध 'mutual union.' But other forms occur occasionally; e. g. Sing. I. अन्योन्येन; G. अन्योन्यस्व; L. अन्योन्यस्मिन्; Ab. परस्परात्; G. परस्परस्व.

10.—Pronominal Adverbs.

§ 194. The pronominal adverbs which are most commonly used, are derived from the bases of the pronouns तद्, इदम् (special base for several forms, अ), यद्, and किम् (in some adverbs कु):

Bases.	तद्	इदम् (अ)	यद्	किम् (कु).
1.	ततः 'thence, there-upon, therefore.'	इतः } 'hence, अतः } therefore.	यतः 'whence' since, because.	कुतः 'whence?' why? how?
2.	तच्च 'there.'	अच्च 'here.'	यच्च 'where.'	कुच्च } 'where?'
3.	तथा 'thus.'	इत्थम् 'thus.'	यथा 'as.'	कथम् 'how?'
4.	तदा } 'then, at तदानीम् } that time.'	इदानीम् 'now.'	यदा 'when.'	कदा 'when?'
5.	तर्हि 'then, there-fore.'		यर्हि 'when.'	कर्हि 'when?'

11.—*Pronominal Adjectives.*

§ 195. अन्व 'another,' अन्यतर 'either of two,' इतर 'other,' and एकतम 'one of many,' are in all the three genders declined like यद् (§ 182); e. g.

Sing. N. Masc. अन्यः; Fem. अन्या; Neut. अन्यत्.

D. „ अन्यस्मै; „ अन्यस्यै; „ अन्यस्मै.

Plur. N. „ अन्ये; „ अन्याः; „ अन्यानि, &c.

अन्वतम 'one of many' is declined like कान्त (§ 181).

§ 196. सर्व 'every, all,' विश्व 'every, all,' सम when conveying the sense 'all,' सिम 'all,' एकतर 'one of two,' follow the same declension, except in the N. Ac. Sing. of the neuter gender, where they follow कान्त; e. g.

Sing. N. Masc. सर्वः; Fem. सर्वा; Neut. सर्वम्.

D. „ सर्वस्मै; „ सर्वस्यै; „ सर्वस्मै.

Plur. N. „ सर्वे; „ सर्वाः; „ सर्वाणि, &c.

§ 197. उभय 'both' has according to the best authorities no Dual; in the Sing. and Plur. Masc. and Neut. it is declined like सर्व. The Fem. is उभयी, declined like नदी (§ 141).—उभ 'both' is invariably dual, and declined like कान्त (§ 181).

§ 199. नेन 'half,' is declined like सर्व; but the N. Plur. Masc. is नेने or नेनाः.

§ 199. अधर 'lower, inferior,' अन्तर 'outer,' अपर 'other,' अवर 'posterior, western,' उत्तर 'superior, northern, subsequent,' दक्षिण 'right, southern' (—not दक्षिण 'clever,' which follows कान्त throughout), पर 'subsequent,' पूर्व 'prior, eastern,' and स्व 'own' are declined like सर्व, but they may in the Ab. and L. Sing. Masc. and Neut., and in the N. Plur., optionally follow कान्त (§ 181); e. g.

Masc. Sing. D. अधरस्मै; Ab. अधरस्मात् or अधरात्; Plur. N. अधरे or अधराः.

§ 200. अर्ध 'half,' अल्प 'little, few,' कतिपय 'some,' and चरम 'last,' follow कान्त throughout; but they may form the N. Plur. optionally like सर्व (§ 196); e. g.

Masc. Plur. N. अर्धाः or अर्धे.

कतिपय forms its Feminine कतिपया or कतिपयी, the latter declined like नदी.

CHAPTER VI.

NUMERALS AND THEIR DECLENSION.

§ 201. *Cardinals and Ordinals:*

(a) 1	१ एक 'one.'	प्रथम <i>m. n.</i> प्रथमा <i>f.</i> 'first.'
2	२ द्वि	द्वितीय, °या
3	३ त्रि	तृतीय, °या
4	४ चतुर्	चतुर्थ, °र्थी; or तुरीय, °या; or तुर्य, °य
5	५ पञ्चन्	पञ्चम, °मी
6	६ षष्	षष्ठ, °ष्ठी
7	७ सप्तन्	सप्तम, °मी
8	८ अष्टन्	अष्टम, °मी
9	९ नवन्	नवम, °मी
10	१० दशन्	दशम, °मी
11	११ एकादशन्	एकादश, °शी
12	१२ द्वादशन्	द्वादश, °शी
13	१३ त्रयोदशन्	त्रयोदश, °शी
14	१४ चतुर्दशन्	चतुर्दश, °शी
15	१५ पञ्चदशन्	पञ्चदश, °शी
16	१६ षोडशन्	षोडश, °शी
17	१७ सप्तदशन्	सप्तदश, °शी
18	१८ अष्टादशन्	अष्टादश, °शी
19	१९ नवदशन् or एकोनविंशति or ऊनविंशति or एकान्नविंशति	नवदश, °शी; or एकोनविंश, °शी, °शतितम, °मी; or ऊनविंश, °शी, °शतितम, °मी; or एकान्नविंश °शी, °शतितम, °मी.

- 20 २० विंशति *f.* विंश, °शी or विंशतितम, °मी
- 22 २२ द्वाविंशति *only.* द्वाविंश, °शी, or °शतितम, °मी
- 23 २३ त्रयोविंशति *only.* त्रयोविंश, °शी, " " "
- 26 २६ षड्विंशति षड्विंश, °शी, " " "
- 28 २८ अष्टाविंशति *only.* अष्टाविंश, °शी, " " "
- 30 ३० त्रिंशत् *f.* त्रिंश, °शी or त्रिंशत्तम, °मी
- 32 ३२ द्वात्रिंशत् *only.*
- 33 ३३ त्रयस्त्रिंशत् *only.*
- 36 ३६ षट्त्रिंशत्
- 38 ३८ अष्टात्रिंशत् *only.*
- 40 ४० चत्वारिंशत् *f.* चत्वारिंश, °शी or चत्वारिंशत्तम, °मी
- 42 ४२ द्वाचत्वारिंशत् or
द्विचत्वारिंशत्
- 43 ४३ त्रयश्चत्वारिंशत् or
त्रिचत्वारिंशत्
- 46 ४६ षट्चत्वारिंशत्
- 48 ४८ अष्टाचत्वारिंशत् or
अष्टचत्वारिंशत्
- 50 ५० पञ्चाशत् *f.* पञ्चाश, °शी or पञ्चाशत्तम, °मी
- 52 ५२ द्वापञ्चाशत् or
द्विपञ्चाशत्
- 53 ५३ त्रयःपञ्चाशत् or
त्रिपञ्चाशत्
- 54 ५४ चतुष्पञ्चाशत् (§ 37 note).
- 56 ५६ षट्पञ्चाशत्

- 58 अष्टापञ्चाशत् or
अष्टपञ्चाशत्
- 60 ६० षष्टि *f.* षष्टितम, °मी
- 61 ६१ एकषष्टि एकषष्ट, °ष्टी or एकषष्टितम, °मी
- 62 ६२ द्वाषष्टि or द्विषष्टि
- 63 ६३ त्रयःषष्टि or त्रिषष्टि
- 66 ६६ षट्षष्टि
- 68 ६८ अष्टाषष्टि or
अष्टषष्टि
- 70 ७० सप्तति *f.* सप्ततितम, °मी.
- 71 ७१ एकसप्तति एकसप्तत, °ती or एकसप्ततितम, °मी.
- 72 ७२ द्वासप्तति or
द्विसप्तति
- 73 ७३ त्रयःसप्तति or
त्रिसप्तति
- 76 ७६ षट्सप्तति
- 78 ७८ अष्टासप्तति or
अष्टसप्तति
- 80 ८० अशीति *f.* अशीतितम, °मी.
- 81 ८१ एकाशीति एकाशीत, °ती or एकाशीतितम, °मी.
- 82 ८२ व्यशीति *only.*
- 83 ८३ त्र्यशीति *only.*
- 86 ८६ षडशीति
- 90 ९० नवति *f.* नवतितम, °मी
- 91 ९१ एकनवति एकनवत, °ती or एकनवतितम, °मी

92	९२ द्वानवति or द्विनवति	
93	९३ त्रयोनवति or त्रिनवति	
96	९६ षण्णवति	
98	९८ अष्टानवति or अष्टनवति	
100	१०० शत n.	शततम, °मी.
200	२०० द्विशत n. or द्वे शते	द्विशततम, °मी.
300	३०० त्रिशत n. or त्रीणि शतानि	
1000	१,००० सहस्र n. or दश- शत n. or दशशती f.	सहस्रतम, °मी.
10,000	१०,००० अयुत n.	
100,000	१,००,००० लक्ष n. लक्षा f.	

(b) The cardinal numbers from 21 to 99 not given in this list are formed by prefixing the word for the unit in accordance with the rules of Sandhi to the words for 20, 30, &c; before doing this, final न् of the unit is dropped. But to denote 29, 39, &c., एकोन or ऊन or एकात्र may be prefixed to the words for the higher numbers 30, 40, &c. *E. g.* 21=1+20=एकविंशति; 25=5+20=पञ्चन्+विंशति=पञ्चविंशति; 88=8+80=अष्टन्+अशीति=अष्ट+अशीति=अष्टाशीति; 59=9+50=नवपञ्चाशन्, or=60—1=एकोनषष्टि, ऊनषष्टि, or एकात्रषष्टि. The numbers for 400, 500, &c., are formed like those for 200 and 300; here too final न् of the unit is dropped. *E. g.* 700=7×100=सप्तशत or सप्त शतानि. The ordinal numbers not given in the list are always formed from the corresponding cardinals like the ordinals immediately preceding them, which are given in the list; *e. g.* the 88th=अष्टाशीत, °ती or अष्टाशीततम, °मी.

§ 202. The cardinal numbers between 100 and 200, 200 and 300, &c., are commonly expressed by means of अधिक 'exceeded by;' *e. g.* पञ्चाधिकं शतम् or पञ्चाधिकशतम् '100 exceeded by 5,' *i. e.* 105; पञ्चदश-

धिकं शतम् or पञ्चदशाधिकशतम् 115 ; पञ्चाशदधिकं शतम् or पञ्चाशदधिकशतम् 150. Similarly ऊन is used to denote 'diminished by;' e. g. पञ्चोनं शतम् or पञ्चोनशतम् '100 diminished by 5,' i. e. 95.

§ 203. In order to denote the cardinal numbers 111—159, 211—259, &c., one may derive from the cardinals एकादशन् 11, &c., an adjective which is formally the same as the shorter form of the corresponding ordinal, and make it agree with the cardinal for 100, 200, &c., in gender, number, and case; e. g. पञ्चदशं शतम् 115 ; पञ्चाशं शतम् 150 ; पञ्चदशं द्विशतम् 215, &c.

Declension of the Cardinals and Ordinals.

§ 204. The cardinals for 1—19 are adjectives ; those from 20 (including एकोनविंशति, &c.), are substantives, agreeing in case with the noun numbered by them, or requiring the latter to be put in the Genitive case. E. g. तिसृभिर्नारीभिः 'by three women;' but विंशत्या नारीभिः, or विंशत्या नारीणाम् 'by 20 women.'

§ 205. एक 'one' (Plur. 'some') is declined in the Sing. and Plur. in all the three genders, and follows the declension of सर्वे (§ 196); e. g.

Sing. N. एकः	m.,	एका	f.,	एकम्	n.
D. एकस्मै	m.,	एकस्यै	f.,	एकस्मै	n.
Plur. N. एके	m.,	एकाः	f.,	एकानि	no

§ 206. द्वि 'two' is declined only in the Dual.

N. V. Ac. द्वौ	m. द्वे	f. द्वे	n.
I. D. Ab. द्वभ्याम्	m. f. n.		
G. L. द्वयोः	m. f. n.		

§ 207. त्रि 'three' and चतुर् 'four' are declined in the Plur. in all the three genders.

	Masc.		Fem.		Neut.		
N. V.	त्रयः	चत्वारः	}	तिस्रः	चतस्रः	त्रीणि	चत्वारि
Ac.	तीन्	चतुरः					
I.	त्रिभिः	चतुर्भिः		तिसृभिः	चतसृभिः	त्रिभिः	चतुर्भिः
D. Ab.	त्रिभ्यः	चतुर्भ्यः		तिसृभ्यः	चतसृभ्यः	त्रिभ्यः	चतुर्भ्यः
G.	त्रयाणाम्	चतुर्णाम्		तिसृणाम्	चतसृणाम्	त्रयाणाम्	चतुर्णाम्
L.	त्रिषु	चतुर्षु		तिसृषु	चतसृषु	त्रिषु	चतुर्षु

§ 208. पञ्चन् 'five,' सप्तन् 'seven,' नवन् 'nine' and the following cardinals up to नवद्वयन् have one form only for all the three genders, and are declined in the Plural, thus: N. V. Ac. पञ्च; I. पञ्चभिः; D. Ab. पञ्चभ्यः; G. पञ्चानाम्; L. पञ्चसु.

§ 209. षष् 'six' has one form for all the three genders and is declined in the Plural, thus: N. V. Ac. षट्; I. षट्भिः; D. Ab. षट्भ्यः; G. षष्णाम्; L. षट्सु or षट्सु.

§ 210. अष्टन् 'eight' has one form for all the three genders and is declined in the Plural, thus:—

N. V. Ac.	अष्ट	or अष्टौ
I.	अष्टभिः	or अष्टाभिः
D. Ab.	अष्टभ्यः	or अष्टाभ्यः
G.	अष्टानाम्	
L.	अष्टसु	or अष्टासु

§ 211. The cardinals from एकौनविंशति, &c., 19, विंशति 20, to नवन्वति 99, are feminine substantives, and follow as such Decl. XIII., or II.; e.g. N. विंशतिः 20, पञ्चाशत् 50; Ac. विंशतिम्, पञ्चाशतम्; I. विंशत्या, पञ्चाशता &c.—शत 100, &c., follow कान्त (§ 131).

§ 212. The ordinals follow in Masc. and Neut. कान्त (§ 131), in the Feminine either कान्ता, or नरी (§ 141). But प्रथम 'the first' may optionally form the N. Plur., and द्वितीय and तृतीय may optionally form the D. Ab. and L. Sing. like सर्व (§ 196); e.g.

Sing. N.	प्रथमः	m.	प्रथमा	f.	प्रथमम्	n.
D.	प्रथमाय	m.	प्रथमायै	f.	प्रथमाय	n.
Plur. N.	प्रथमाः or		प्रथमाः	f.	प्रथमानि	n.
	प्रथमे	m.				
Sing. N.	द्वितीयः	m.	द्वितीया	f.	द्वितीयम्	n.
D.	द्वितीयाय or		द्वितीयायै or		द्वितीयाय or	
	द्वितीयस्मै	m.	द्वितीयस्थै	f.	द्वितीयस्मै	n.
Plur. N.	द्वितीयाः	m.	द्वितीयाः	f.	द्वितीयानि	n.

§ 213. *Numeral Adverbs and other Numeral Derivatives :—*

(a) सकृत् 'once;' द्विः 'twice;' त्रिः 'thrice;' चतुः 'four times;' पञ्चकृत् 'five times;' षट्कृत् 'six times,' &c.

(b) एकया 'in one way;' द्वया or द्वेया 'in two ways;' त्रिधा or त्रैधा 'in three ways;' चतुर्धा 'in four ways;' पञ्चधा 'in five ways;' षोढा or षड्धा 'in six ways,' &c.

(c) एकतः 'singly, by ones;' द्वितः 'two and two, by twos;' त्रितः 'three and three, by threes,' &c.

(d) द्वय *m. n.*, द्वयी *f.*, or द्वितय *m. n.*, द्वितयी *f.* 'twofold, consisting of two parts;'

त्रय *m. n.*, त्रयी *f.*, or त्रितय *m. n.*, त्रितयी *f.* 'threefold, consisting of three parts;'

चतुष्टय *m. n.*, चतुष्टयी *f.* 'fourfold, consisting of four parts;'

पञ्चतय *m. n.*, पञ्चतयी *f.* 'fivefold, consisting of five parts,' &c.

These adjectives are declined regularly in the Masc. and Neut. like कान्त (§ 131), in the Fem. like नदी (§ 141); but in the N. Plur. Masc. they may optionally follow सर्व (§ 196); *e. g.*

Sing. N. द्वयः *m.*; द्वयी *f.*; द्वयम् *n.*

Plur. N. द्वयाः or द्वये *m.*; द्वय्यः *f.*; द्वयानि *n.*

(e) द्वयं *n.* or द्वयी *f.* or द्वितय *n.* 'a pair.'

त्रयं *n.* or त्रयी *f.* or त्रितय *n.* 'a triad, or collection of three.'

चतुष्टयं *n.* 'a collection of four.'

पञ्चत् *f.* 'a pentad, or collection of five.'

षट् *n.* 'a collection of six.'

दशत् *f.* 'a decad, or collection of ten,' &c.

CHAPTER VII.

CONJUGATION OF VERBS.

§ 214. Verbs are given in the dictionary in the form of roots; *e. g.* भू 'to be,' भक्ष् 'to eat,' &c.

§ 215. (a) Conjugation consists in making the verbal root undergo certain modifications, and in the addition to it of certain prefixes and terminations, which denote the various persons, numbers, voices, tenses, and moods, and by which primitive verbs are distinguished from derivative verbs.

(b) Some tenses are formed by means of auxiliary verbs (Periphrastic tenses).

§ 216 (a) Verbs have three Numbers, a singular number, a dual number, and a plural number, and in each number three Persons, a first person, a second person, and a third person. The dual number denotes, as it does in declension, 'two.'

(b) The terminations which denote the persons in the different numbers are called personal terminations.

§ 217. Verbs have seven Tenses: a Present tense; three past tenses, viz., Imperfect, Perfect, and Aorist; two future tenses, viz. a Simple Future and a Periphrastic Future; and a Conditional tense.—The Perfect and the Aorist are each formed in two ways (Reduplicated Perfect and Periphrastic Perfect, Radical Aorist and Sibilant Aorist), but in either tense these two forms convey the same meaning. The Simple Future and the Periphrastic Future, on the other hand, are two separate tenses, conveying distinctly different meanings.

§ 218. (a) The Present tense distinguishes three Moods, a Present Indicative (commonly called Present), a Present Potential or Optative (commonly called Potential or Optative), and a Present Imperative (commonly called Imperative). The Imperfect and the Aorist distinguish each an Indicative and a Subjunctive. The remaining tenses have only an Indicative. There exists, besides, the Benedictive, which might be considered as a Potential of the Aorist, but is usually treated as a separate tense.

(b) The Subjunctive of the Imperfect and of the Aorist is, in classical Sanskrit, used only after the prohibitive particle **मा** and after **मा स्म**. It differs from the Indicative by the absence of the Augment which is prefixed to the root in the Indicative; e. g.

rt. भू 'to be;'	Impf. Ind. अभवत्; Subj. भवत्.
"	Aor. Ind. अभूत्; Subj. भूत्.
rt. इष्ट 'to wish;'	Impf. Ind. ऐच्छत्; Subj. इच्छत्.
मा भूत्, मा स्म भवत्, 'he should not be.'	

In the following it will be unnecessary to treat separately of the Impf. Subj. and Aor. Subj., and the terms Imperfect and Aorist will be used for the Impf. Ind. and Aor. Ind. only. For the meaning of the tenses and moods the student is referred to Chapter X.

§ 219. A table showing the tenses and moods which are in use in classical Sanskrit:—

	A	B	C	D
	Indicative.	Subjunctive.	Potential.	Imperative.
1. Present.	_____	_____	Present.	Present.
2. Imperfect.	_____	Imperfect.	_____	_____
3. Perfect.	_____	_____	_____	_____
	(a) Reduplicated.			
	(b) Periphrastic.			
4. Aorist.	Aorist.		Benedictive.	_____
	(a) Radical.			
	(b) Sibilant.			
5. Simple Future.	_____		_____	_____
6. Periphr. Future.	_____		_____	_____
7. Conditional.	_____		_____	_____

§ 220. The conjugation of verbs is divided into:—

I.—Conjugation of Primitive Roots ; and

II.—Conjugation of Derivative Verbal Bases.

The conjugation of derivative verbal bases is subdivided into:—

1. Conjugation of roots of the tenth (churādi) class and of the Causal.
2. Conjugation of the Desiderative.
3. Conjugation of the Frequentative.
4. Conjugation of Nominal Verbs.

I.—CONJUGATION OF PRIMITIVE ROOTS.

§ 221. Primitive Roots are the roots contained in the first nine classes of the collections of roots compiled by the native grammarians. They differ from derivative verbal bases in this:—in the case of derivative verbal bases the personal terminations and the characteristic marks of the various tenses and moods are generally added to a verbal base, derived from a root (or from a nominal base) by the addition of certain letters or other modifications which remain throughout in all tenses and moods; in the case of primitive roots the personal terminations and the characteristic marks of the various tenses and moods are (with some modifications in the Present and Imperfect) combined with the root itself. *E. g.*

Prim root.	Causal Base.	Desid. Base.	Rt. of cl. X. चुर 'to steal.'
या 'to go;'	यापि 'to cause to go.'	यिषास 'to wish to go.'	Deriv. Base. चोरि.
Pres. Ind. वाति <i>yā-ti;</i>	यापयति <i>yāpaya-ti;</i>	यिषासति <i>yiyāsa-ti;</i>	चोरयति <i>choray-a-ti.</i>
Sim. Fut. वास्यति <i>yā-ya-ti.</i>	वापयिष्यति <i>yāpaya-i-ṣhya-ti.</i>	यिषासिष्यति <i>yiyāsa-i-ṣhya-ti.</i>	चोरयिष्यति <i>choray-i-ṣhya-ti.</i>

§ 222. Primitive roots are conjugated in three Voices, viz. :—

(a) In the Parasmaipada or 'active voice' (literally 'voice for another');

(b) In the Ātmanepada or 'reflective voice' (literally 'voice for one's self'); and

(c) In the Passive voice.

§ 223. In the Perfect, the Aorist, the two Futures, the Conditional, and the Benedictive, the formation of the Passive voice is generally the same as that of the Ātmanepada or reflective voice. In the three moods of the Present tense, however, and in the Imperfect, the formation of the Ātmanepada differs from that of the Passive, and it is therefore necessary to separate the conjugation of the Passive from that of the Parasmaipada and Ātmanepada.

I.—THE PARASMAIPADA AND ĀTMANEPADA.

§ 224. Many roots are throughout all tenses and moods conjugated both in Parasmaipada and in Ātmanepada, others only in one voice; others again are conjugated in one voice, but they also form some tenses in the other voice; some are restricted to one voice or the other according as certain prepositions are prefixed to them.

§ 225. The Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to another person or thing than the agent, whereas the Ātmanepada is employed when the fruit or consequence of the action expressed by the verb accrues to the agent; e. g. कृ 'to do'; Pres. Ind. Par. करोति 'he does' (for somebody else), Ātm. कुरुते 'he does' (for himself). ब्रू 'to sacrifice'; Pres. Ind. Par. ब्रूयति (the priest) sacrifices (for somebody else); Ātm. ब्रूते (the sacrificer) sacrifices (for himself) दा 'to give'; Pres. Ind. Par. ददाति 'he gives.' आदा 'to take'; Pres. Ind. Ātm. आदत्ते 'he takes.' This rule is, however, by no means universally valid, and the right use of the two voices must be learnt from the practice of the best writers or from the dictionary.

§ 226. The Parasmaipada and Âtmanepada are formally distinguished by two sets of Personal Terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Âtmanepada.

§ 227. The following table contains the personal terminations which, with some modifications, are added in the various tenses and moods in Parasmaipada and Âtmanepada. The first column contains the personal terminations of the Present Indicative and of the Simple Future, the second those of the Imperfect, the Present Potential, the Aorist, the Conditional, and the Benedictive; the third those of the Reduplicated Perfect, and the fourth those of the Present Imperative.

*Personal terminations of the various tenses and moods in
Parasmaipada and Âtmanepada.*

		I.		II.		III.		IV.	
		Pres. Ind. & Simple Fut.		Imperf., Pres Pot., Aorist, Coudit. & Benedict.		Redupl. Perfect.		Pres. Imperat.	
		Par.	Âtm.	Par.	Âtm.	Par.	Âtm.	Par.	Âtm.
Sing.	{ 1.	मि	ए	अम्	इ	अ	ए	आनि	हे
	{ 2.	सि	से	:(स्)	या: (यास्)	थ	से	धि	स्व
	{ 3.	ति	ते	न्	त	अ	ए	तु	ताम्
Dual.	{ 1.	व: (वस्)	वहे	व	वहि	व	वहे	आव	आवहे
	{ 2.	थ: (थस्)	आथे	तम्	आथाम्	अथु:	आथे	तम्	आथाम्
	{ 3.	त: (तस्)	आते	ताम्	आताम्	अतु:	आते	ताम्	आताम्
Plur.	{ 1.	म: (मस्)	महे	म	महि	म	महे	आम	आमहे
	{ 2	थ	ध्वे	त	ध्वम्	अ	ध्वे	त	ध्वम्
	{ 3.	अन्ति	अन्ते	अन्	अन्त	उ:	इरे	अन्तु	अन्ताम्

Note :—Terminations beginning with consonants may be called *consonantal terminations*, terminations beginning with vowels *vowel-terminations*.

Augment and Reduplication.

§ 228. In order to save repetition, we give here the general rules concerning the Augment and the Reduplication of roots.

§ 229. (a) The Augment (*i.e.* 'increase') consists in the vowel अ, prefixed to the root; *e.g.*

rt. तुद् 'to strike;' Impf. Par. अतुदत् *a-tudat*.

(b) When the augment अ is prefixed to a root commencing with a vowel, the result of the combination of the two vowels is the Vṛiddhi-vowel or Vṛiddhi-syllable (§ 10) of the radical vowel; e.g.

rt. अत्	'to go;'	Impf. Par.	आतत्.
rt. आत्	'to sit;'	Impf. Åtm.	आस्त.
rt. ईक्ष्	'to see;'	Impf. Åtm.	ऐक्षत्.
rt. उक्ष्	'to sprinkle;'	Impf. Par.	औक्षत्.
rt. ऊह्	'to comprehend;'	Impf. Åtm.	औहत.
rt. गच्छ्	'to go;'	Impf. Par.	आर्षत्.
rt. एध्	'to grow;'	Impf. Åtm.	ऐधत्.

(c) When one or more prepositions are prefixed to a root, the augment takes its place after the preposition or prepositions and immediately before the root; e. g.

rt. पत् with prep. उद्; Pres. Ind. Par. उत्पतति; Impf. Par. उदपतत् *ud-apatat*
 " " " सम् and उद्; Pres. Ind. Par. समुत्पतति; Impf. Par. समुदपतत् *samud-apatat*.

(d) When the letter स् is prefixed to कृ 'to do,' or to कृ 'to scatter' (§ 487, c), the augment takes its place immediately before the inserted स्; e. g. संस्कृ, Pres. Ind. Par. संस्करोति, Impf. समस्करोत्.

§ 230. (a) Reduplication consists in the doubling of the first vowel of a root together with any consonant that precedes it; e. g.

rt. तुद् 'to strike;' reduplicated तुतुद्.
 rt. दरिद्रा 'to be poor;' ,, ददरिद्रा.

(b) That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; e. g. the first तु in तुतुद्, or the first द in ददरिद्रा.

(c) Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; e. g. rt. पत् with prep. सम् and उद्, Perf. Par. समुपपात *samut-papāta*.

(d) A reduplicated verbal form cannot be reduplicated again (see § 452).

§ 231. (a) An aspirate letter of a root is in the reduplicative syllable represented by the corresponding unaspirate letter; e. g.

rt. छिद् 'to split;' reduplicated चिच्छिद् (§ 54.)

rt. धा 'to place;' „ दधा.

rt. भुज् 'to enjoy;' „ बुभुज्.

(b) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); ह by झ; e.g.

rt. कम् 'to love;' reduplicated चकम्.

rt. गम् 'to go;' „ जगम्.

rt. खन् 'to dig;' „ चखन्.

rt. घस् 'to eat;' „ जघस्.

rt. ह् 'to sacrifice;' „ जुह्.

(c) If a root commences with more consonants than one, only the first (or the letter which according to (a) and (b) ought to be substituted for it) is repeated in the reduplicative syllable; e.g.

rt. श्रु 'to hear;' reduplicated शुश्रु.

rt. भ्राज् 'to shine;' „ बभ्राज्.

rt. क्रम् 'to go;' „ चक्रम्.

(d) But if a root commences with a sibilant which is followed immediately by a surd consonant, this surd consonant or its representative must be repeated in the reduplicative syllable; (the letter स् prefixed to the roots कृ and कृ (§ 487 b) is treated as part of the root); e.g.

rt. स्तम् 'to support;' reduplicated तस्तम्.

rt. स्था 'to stand;' „ तस्था.

rt. स्कन्द् 'to leap;' „ चस्कन्द्.

Rt. कृ with prep. सम्=संस्कृ; Perf. Par. संचस्कार.

(e) The reduplicative syllable must contain one of the three (short) vowels अ, इ, or उ; of these, (short) अ represents radical अ, आ, ऋ, ॠ, and ऌ; (short) इ radical इ, ई, ए, and ऐ; and (short) उ radical उ, ऊ, औ, and औ; e.g.

rt. भ्राज् 'to shine;' reduplicated बभ्राज्.

rt. कृ 'to do;' „ चकृ.

rt. कृप् 'to be fit;' „ चकृप्.

rt. छिद्	'to split;'	reduplicated	चिच्छिद्.
rt. क्री	'to buy;'	"	चिक्री.
rt. वेप्	'to tremble;'	"	विवेप्.
rt. लू	'to cut;'	"	लुलू.
rt. डौक्	'to approach;'	"	डुडौक्.

§ 232. Roots commencing with स्, followed by a vowel or a dental letter, and the roots स्मि, स्वप्, and स्विद्, generally change their initial स् to ष् (स्त् to ष्त्, स्त्स् to ष्त्स्, and स्स् to ष्स्) after any vowel of the reduplicative syllable except अ or आ. But this change does not take place in roots containing the vowel ऋ or ॠ. *E. g.* Rt. सि, Redupl. Perf. सिषाव; rt. स्मि, सिष्मिवे; rt. सिस्, सिषेच; rt. स्विद्, सिष्वेद; rt. सु, सुषाव; rt. स्वप्, सुष्याव; rt. स्तु, गुष्टाव; rt. सिद्, सिष्णेह; rt. सु, सुष्णाव.—But rt. स्क्, बुक्ताव; rt. सु, सुसाव; rt. स्फुद्, पुस्फोद &c.

SPECIAL AND GENERAL TENSES.

§ 233. The Present tense in its three moods (Indicative, Potential, and Imperative) and the Imperfect are called **Special Tenses**; the remaining tenses and the Benedictive are called **General Tenses**.

This distinction is founded on the circumstance that in the Present and Imperfect the characteristic marks of the tenses and moods and the personal terminations are mostly added to a special base, derived from the root in various ways, while in the remaining tenses and moods those marks and terminations are combined with the root itself.

A.—SPECIAL TENSES.

Present (Indicative, Potential, Imperative) and Imperfect.

§ 234. The special base of the special tenses is formed in **nine** different ways. Accordingly all primitive roots have by the native grammarians been divided into **nine** classes, each class being denominated after the root which stands first in it.

§ 235. Formation of the Special Base in the nine classes:—

1. Special base of roots of the *first class* (आदि *i. e.* 'commencing with अ'):

(a) अ is added to the root;

(b) The vowel of the root is gunated (§ 10), except when it is prosodically long (§ 8) and not final; (observe § 46); *e. g.*

बुध् 'to know;' special base बोध.

भू 'to be;' „ „ भो + अ = भव. (§ 49.)

नी 'to lead;' „ „ ने + अ = नय.

हे 'to call;' „ „ हे + अ = ह्व.

गै 'to sing;' „ „ गै + अ = गाय.

वद् 'to speak;' „ „ वद.

But निन्द् 'to blame;' „ „ निन्द.

कूज् 'to sing;' „ „ कूज.

मुई 'to faint;' „ „ मूर्छ.

2. Special base of roots of the *second class* (अदादि i. e. 'commencing with अद्'): the root remains unchanged; e.g.

अद् 'to eat;' special base अद्.

दुह् 'to milk;' „ „ दुह्.

या 'to go;' „ „ या.

3. Special base of roots of the *third class* (बुहोत्यादि i. e. 'commencing with ब्रहोति i. e. इ'): the root is reduplicated according to §§ 230 and 231; but radical क् and ख् are in the reduplicative syllable represented by इ, not by अ; e.g.

इ 'to sacrifice;' special base जुहु.

दा 'to give;' „ „ ददा.

भृ 'to bear;' „ „ विभृ.

4. Special base of roots of the *fourth class* (दिवादि i. e. 'commencing with दिव्'): व is added to the root (observe §§ 46 and 48); e.g.

नह् 'to bind;' special base नव्.

तुष् 'to be pleased;' „ „ तुष्य.

दिव् 'to play;' „ „ दीव्य.

जृ 'to grow old;' „ „ जीर्य.

5. Special base of roots of the *fifth class* (स्वादि i. e. 'commencing with स्व'): नु (changeable to नु by § 58) is added to the root; e.g.

सु	'to squeeze out;'	special base	सुनु.
आप्	'to obtain;'	" "	आमु.
धृष्	'to dare;'	" "	धृष्णु.

6. Special base of roots of the *sixth class* (तुदादि i.e. 'commencing with तुद्'): अ is added to the root; (before this अ, final इ and ई become इक्, final उ and ऊ become उक्, final ऋ becomes रिक्, and final ॠ becomes इद्; §§ 45, 47, 48); e.g.

तुद्	'to strike;'	special base	तुद.
रि	'to go;'	" "	रिय.
नु	'to praise;'	" "	नुष.
मृ	'to die;'	" "	म्रिय.
कु	'to scatter;'	" "	किर.

7. Special base of roots of the *seventh class* (रुधादि i. e. 'commencing with रुध्'): a nasal homogeneous with the final consonant of the root (Anusvāra before sibilants and ह्) is inserted between the radical vowel and the final consonant, except in roots which already have a nasal for their penultimate letter; e. g.

रुध्	'to obstruct;'	special base	रुन्ध्.
युज्	'to join;'	" "	युञ्ज्.
पिप्	'to pound;'	" "	पिप्.
But उन्द्	'to moisten;'	" "	उन्द्.

8. Special base of roots of the *eighth class* (तनादि i. e. 'commencing with तन्'): ञ is added to the root; e. g.

तन्	'to stretch;'	special base	तनु.
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9. Special base of roots of the *ninth class* (क्र्यादि i.e. 'commencing with क्री'): णी (changeable to णी by § 58) is added to the root; before it a penultimate radical nasal is dropped; e. g.

यु	'to join;'	special base	युनी.
क्री	'to buy;'	" "	क्रीणी.
स्तम्प्	'to support;'	" "	स्तम्भी.

§ 236. Some roots form their special base in two or more ways; e. g. जु 'to join,' belongs both to the second (*adīdi*) and to the ninth (*kryādi*) class; Spec. base जु and युनी. गम् 'to go,' belongs to the first (*bhṛādi*) and to the fourth (*dirādi*) class; Spec. base गाम् and गाम्ध (both irre-

gular). To which class or classes a root belongs, must be ascertained from the practice of the best writers or from the dictionary.

§ 237. *Unchangeable special base and changeable special base.* The special base of roots of the first (*bhṛādi*), fourth (*dicādi*), and sixth (*tudādi*) classes (i.e., of those classes, in which the special base ends in अ) remains, with some slight modifications, unchanged throughout all the forms of the special tenses and moods in Parasmaipada and Ātmanepada. The special base of the roots of the remaining six classes has generally two forms, a strong base and a weak base. Accordingly the conjugation of roots of the first, fourth, and sixth classes differs in the special tenses from that of roots of the second (*adādi*), third (*juhotyādi*), fifth (*svādi*), seventh (*rudhādi*), eighth (*tanādi*), and ninth (*kryādi*) classes.

(a.)—*Special Tenses of Roots with Unchangeable Special Base.*

(1st, 4th, and 6th classes.)

1.—PRESENT INDICATIVE.

§ 238. The personal terminations given in col. I. of § 227 are added to the special base; e. g.

rt. भू 1 cl. spec. B. भव; Pres. Ind. Par. भवति; Ātm. भवते.
rt. दिव् 4 cl. „ „ दीव्य; „ „ „ दीव्यति; „ दीव्यते.
rt. तुद् 6 cl. „ „ तुद; „ „ „ तुदति; „ तुदते.

§ 239. (a) Before terminations beginning with न् or द् the final अ of the special base is lengthened; e.g. 1 Sing. Par. भवामि.

(b.) The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with (long) आ or ए to ए; e.g. 3 Plur. Par. भवन्ति; 1 Sing. Ātm. भवे; 2 Du. Ātm. भवेये.

2.—PRESENT POTENTIAL.

§ 240. इ (changeable to इत् before vowel-terminations) is added to the special base, and to the base so modified the personal terminations given in col. II. of § 227 are added; e.g.

rt. भू 1 cl. sp. B. भव; Pot. P. भव +इ+त्=भवेत्; Ā. भव +इ+त्=भवेत्.
rt. दिव् 4 cl. „ „ दीव्य; „ „ दीव्य +इ+त्=दीव्येत्; „ दीव्य+इ+त्=दीव्येत्.
rt. तुद् 6 cl. „ „ तुद; „ „ तुद +इ+त्=तुदेत्; „ तुद +इ+त्=तुदेत्.

§ 241. उः is substituted for the termination अन् of the 3 Plur. Par., अ for इ of the 1 Sing. Ātm., and एन् for अन्त of the 3 Plur. Ātm.; e.g.

3 Plur. Par. भव+इय्+उः =भवेयुः.

1 Sing. Åtm. भव+इय्+अ =भवेय.

3 Plur. Åtm. भव+इ +रन् भवेरन्.

3.—PRESENT IMPERATIVE.

§ 242. The personal terminations given in col. IV. of § 227 are added to the special base ; *e.g.*

rt. भू 1 cl. spec. B. भव ; Imper. Par. भवतु ; Åtm. भवताम्.
rt. दिव् 4 cl. „ „ दीव्य ; „ „ दीव्यतु ; „ दीव्यताम्.
rt. तुद् 6 cl. „ „ तुद ; „ „ तुदतु ; „ तुदताम्.

§ 243. (a) The termination चि of the 2 Sing. Par. is dropped ; *e.g.* 2 Sing. Par. भव.

(b) The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with the initial आ of the terminations आयाम् and आताम् to ए ; *e.g.* 3 Plur. Par. भवन्तु ; 2 Du. Åtm. भवेयाम् ; 3 Du. Åtm. भवेताम्.

(c) तान् may optionally be substituted for the terminations चि and तु of the 2 and 3 Sing. Par. when these two forms have a benedictive sense ; *e.g.* भवतान् 'may you be!' 'may he be!'

4.—IMPERFECT.

§ 244. The special base receives the augment (§ 229), and the personal terminations given in col. II. of § 227 are added to it ; *e.g.*

rt. भू 1 cl. spec. B. भव ; Impf. Par. अभवत् ; Åtm. अभवत.
rt. दिव् 4 cl. „ „ दीव्य ; „ „ अदीव्यत् ; „ अदीव्यत.
rt. तुद् 6 cl. „ „ तुद ; „ „ अतुदत् ; „ अतुदत.

§ 245. (a) Before terminations beginning with द् or द् the final अ of the special base is lengthened ; *e.g.* 1 Du. Par. अभवाद् ; Åtm. अभवाद्दि.

(b) The final अ of the special base combines with initial (short) अ of a termination to (short) अ, and with (long) आ to ए ; *e.g.* 1 Sing. Par. अभवद् ; 2 Du. Åtm. अभवेयाम्.

Paradigms.

§ 246. The Special Tenses of भू cl. 1 'to be,' दिव् cl. 4 (commonly only P.) 'to play ; तुद् cl. 6 'to strike.'

Root:	भू	दिव्	तुद्
Spec. Base:	भव	दीव्य	तुद

1.—Present Indicative.

	Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Sing.	1. भवामि	भवे	दीव्यामि	दीव्ये	तुदामि	तुदे
	2. भवसि	भवसे	दीव्यसि	दीव्यसे	तुदसि	तुदसे
	3. भवति	भवते	दीव्यति	दीव्यते	तुदति	तुदते
Dual.	1. भवावः	भवावहे	दीव्यावः	दीव्यावहे	तुदावः	तुदावहे
	2. भवथः	भवेथे	दीव्यथः	दीव्येथे	तुदथः	तुदेथे
	3. भवतः	भवेते	दीव्यतः	दीव्येते	तुदतः	तुदेते
Plur.	1. भवामः	भवामहे	दीव्यामः	दीव्यामहे	तुदामः	तुदामहे
	2. भवथ	भवध्वे	दीव्यथ	दीव्यध्वे	तुदथ	तुदध्वे
	3. भवन्ति	भवन्ते	दीव्यन्ति	दीव्यन्ते	तुदन्ति	तुदन्ते

2.—Present Potential.

Sing.	1. भवेयम्	भवेय	दीव्येयम्	दीव्येय	तुदेयम्	तुदेव
	2. भवेः	भवेथाः	दीव्येः	दीव्येथाः	तुदेः	तुदेथाः
	3. भवेत्	भवेत	दीव्येत्	दीव्येत	तुदेत्	तुदेत
Dual.	1. भवेव	भवेवहि	दीव्येव	दीव्येवहि	तुदेव	तुदेवहि
	2. भवेतम्	भवेयाथाम्	दीव्येतम्	दीव्येयाथाम्	तुदेतम्	तुदेयाथाम्
	3. भवेताम्	भवेयाताम्	दीव्येताम्	दीव्येयाताम्	तुदेताम्	तुदेयाताम्
Plur.	1. भवेम	भवेमहि	दीव्येम	दीव्येमहि	तुदेम	तुदेमहि
	2. भवेत	भवेध्वम्	दीव्येत	दीव्येध्वम्	तुदेत	तुदेध्वम्
	3. भवेयुः	भवेरन्	दीव्येयुः	दीव्येरन्	तुदेयुः	तुदेरन्

3.—Present Imperative.

Sing.	1. भवानि	भवै	दीव्यानि	दीव्यै	तुदानि	तुदै
	2. भव	भवस्व	दीव्य	दीव्यस्व	तुद	तुदस्व
	or भवतात्		or दीव्यतात्		or तुदतात्	
	3. भवतु	भवताम्	दीव्यतु	दीव्यताम्	तुदतु	तुदताम्
	or भवतात्		or दीव्यतात्		or तुदतात्	

	Parasmai.	Âtmane.	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual.	1. भवाव	भवावहे	दीव्याव	दीव्यावहे	तुदाव	तुदावहे
	2. भवतम्	भवेयाम्	दीव्यतम्	दीव्येयाम्	तुदतम्	तुदेयाम्
	3. भवताम्	भवेताम्	दीव्यताम्	दीव्येताम्	तुदताम्	तुदेताम्
Plur.	1. भवाम	भवामहे	दीव्याम	दीव्यामहे	तुदाम	तुदामहे
	2. भवत	भवध्वम्	दीव्यत	दीव्यध्वम्	तुदत	तुदध्वम्
	3. भवन्तु	भवन्ताम्	दीव्यन्तु	दीव्यन्ताम्	तुदन्तु	तुदन्ताम्

4.—Imperfect.

Sing.	1. अभवम्	अभवे	अदीव्यम्	अदीव्ये	अतुदम्	अतुदे
	2. अभवः	अभवथाः	अदीव्यः	अदीव्यथाः	अतुदः	अतुदथाः
	3. अभवत्	अभवत	अदीव्यत्	अदीव्यत	अतुदत्	अतुदत
Dual.	1. अभवाव	अभवावहि	अदीव्याव	अदीव्यावहि	अतुदाव	अतुदावहि
	2. अभवतम्	अभवेयाम्	अदीव्यतम्	अदीव्येयाम्	अतुदतम्	अतुदेयाम्
	3. अभवताम्	अभवेताम्	अदीव्यताम्	अदीव्येताम्	अतुदताम्	अतुदेताम्
Plur.	1. अभवाम	अभवामहि	अदीव्याम	अदीव्यामहि	अतुदाम	अतुदामहि
	2. अभवत	अभवध्वम्	अदीव्यत	अदीव्यध्वम्	अतुदत	अतुदध्वम्
	3. अभवन्	अभवन्त	अदीव्यन्	अदीव्यन्त	अतुदन्	अतुदन्त

Irregular roots of the 1st, 4th and 6th classes.

§ 247. All roots of the 1st, 4th, and 6th classes form their special tenses from their special bases exactly like भू, दिव्, and तुद्, but some are irregular as far as the formation of their special base is concerned. Of these the more common are:—

First Class (Bhūdādi).

§ 248. (a) गृह् P. Â. 'to hide,' च्च् P. (with prep. आ) 'to sip,' and छिद् P. 'to spue' lengthen their vowel; e. g. rt. गृह्, Spec. B. गृह्, Pres. Ind. Par. गृहति.—क्रम् 'to go' does the same in Par.; Par. क्रामति, Âtm. क्रमते.—सृच् P. 'to wipe' (also cl. 2) substitutes Vṛiddhi for its vowel, and सद् P. 'to sit' (also cl. 6) changes it to ई; मार्जति, and सीदति. (क्रम् and छिद् also follow cl. 4; क्राम्यति below, and घृष्यति).

(b) र्बृज् P. 'to bite,' रज्ज् P. Â. 'to colour,' सद् P. 'to adhere,' and

स्वञ्ज् Â. 'to embrace,' drop their nasal; e.g. rt. दृग्, Spec. B. दृद्य, Pres. Ind. Par. दृद्यति; (स्वञ्ज् also follows cl. 4).

(c) गम् P. Â. 'to go,' and यम् P. 'to restrain,' change their final to ह्; e.g. rt. गम्, Spec. B. गच्छ (§ 54), Pres. Ind. Par. गच्छति.—क् P. 'to go,' forms कच्छ, Pres. Ind. कच्छति.

(d) ध्वा P. 'to blow' and घ्ना P. 'to record,' form धंय and मन; Pres. Ind. धमति, मनति.

(e) घ्रा P. 'to smell,' पा P. 'to drink,' and स्था P. Â. 'to stand' form जित्र, पित्र, and तित्र; Pres. Ind. Par. जित्रति, पित्रति, तित्रति.—The spec. base for दृग् P. 'to see' is पदय; Pres. Ind. Par. पदयति.

(f) दा P. 'to give,' दृ P. 'to run,' and दृ] P. 'to fall,' form दच्छ, धाव, and क्षीय Âtn. respectively; e.g. यच्छति, धावति, क्षीयते.

(g) गुर P. 'to guard' and घूर P. 'to fumigate' add आव instead of अ; Pres. Ind. गोषायति and घूषायति. कश् Â. 'to love' forms कामव; Pres. Ind. कामयते.

Fourth Class (*Dirādi*).

§ 249. (a) Roots ending in अम्, and मद् P. 'to be intoxicated,' lengthen their vowel; भ्रम् P. 'to roam' does it optionally. E.g. rt. कम् P. 'to go,' Spec. B. काम्य, Pres. Ind. काम्यति; मद्, मायति; भ्रम्, भ्रम्यति or भ्राम्यति (or according to cl. 1 भ्रमति).

(b) बिद् P. 'to be unctuous' gunates its vowel; Spec. B. मेद्य; Pres. Ind. मेद्यति.

(c) जन् Â. 'to be born' forms जाय; Pres. Ind. जायते.

(d) Roots ending in औ drop their औ; e.g. rt. क्षो P. 'to sharpen,' Spec. B. द्य, Pres. Ind. द्यति.

(e) भ्रंश् or भ्रंस् P. 'to fall,' and रञ्ज् P. Â. 'to colour,' drop their nasal; e.g. rt. भ्रंश्, Spec. B. भ्रदय, Pres. Ind. भ्रदयति.

(f) व्यध् P. 'to strike' substitutes इ for its radical व; Spec. B. विष्य, Pres. Ind. विष्यति.

Sixth Class (*Tudādi*).

§ 250. (a) कृत् P. 'to cut,' मुञ् P. Â. 'to loosen,' लिप् P. Â. 'to anoint,' लुर् P. Â. 'to break,' विद् P. Â. 'to find,' and सिच P. Â. 'to sprinkle' insert a nasal before their final consonant; e.g. rt. कृत्, Spec. B. कृन्त, Pres. Ind. कृन्तति; मुञ्जति; लिम्पति &c.

(b) प्रञ् P. 'to ask,' अञ्ज् P. Â. 'to fry,' and व्रञ् P. 'to tear,' substitute क् for their radical र; e.g. rt. प्रञ्, Spec. B. पृच्छ, Pres. Ind. पृच्छति.—व्यञ् P. 'to surround' substitutes इ for व; Spec. B. विच, विचति.

(c) इद् P. 'to wish' forms इच्छ; Pres. Ind. इच्छति.

(b.)—*Special Tenses of Roots with Changeable Special Base.*

(2nd, 3rd, 5th, 7th, 8th, and 9th classes).

§ 251. The special base of roots of the 2nd, 3rd, 5th, 7th, 8th, and 9th classes has generally two forms, a strong and a weak base. The strong base is used in the strong forms, the weak base in the weak forms. The strong forms are—

- (a) The three persons of the singular of the Pres. Indic. in Parasmai.
 - (b) The three persons of the singular of the Imperfect in Parasmai.
 - (c) All the first persons of the Pres. Imperative in Parasmai, and Âtmane.
 - (d) The 3rd person singular of the Pres. Imperative in Parasmai.
- All the remaining forms are weak.

§ 252. *Formation of the special strong base.* The weak base does not, in general, differ from the special base formed in accordance with the rules laid down in § 235. The strong base is derived from it thus:

(a) In roots of the 2nd and 3rd (*adâdi* and *jukotyâdi*) classes the radical vowel is gunated (except when it is prosodially long and not final); in roots consisting of two syllables the last vowel is gunated; e.g.

rt. इ	cl. 2. 'to go;'	Spec. weak B. इ ;	—Strong B. ए.
rt. विद्	cl. 2. 'to know;'	,, ,, ,, विद् ;	— ,, ,, वेद्.
rt. द्विष्	cl. 2. 'to hate;'	,, ,, ,, द्विष् ;	— ,, ,, द्वेष्.
rt. दुह	cl. 2. 'to milk;'	,, ,, ,, दुह ;	— ,, ,, दोह.
rt. जागृ	cl. 2. 'to wake;'	,, ,, ,, जागृ ;	— ,, ,, जागर्.
rt. भी	cl. 3. 'to fear;'	,, ,, ,, विभी ;	— ,, ,, विभे.
rt. भृ	cl. 3. 'to bear;'	,, ,, ,, विभृ ;	— ,, ,, विभर्.
rt. या	cl. 2. 'to go;'	,, ,, ,, या ;	— ,, ,, या.
rt. ईश	cl. 2. 'to rule;'	,, ,, ,, ईश ;	— ,, ,, ईश्.
rt. जन्	cl. 3. 'to bring		
	forth;'	,, ,, ,, जजन् ;	— ,, ,, जजन्.

(b) Of roots the 5th and 8th (*ivâdi* and *tanâdi*) classes the final उ of the special base is gunated; e.g.

rt. छ cl. 5. 'to squeeze out;' Spec. weak B. छनु;—Strong B. छनो.

rt. धृष् cl. 5. 'to dare;' „ „ „ धृष्णु;— „ „ धृष्णो.

rt. तन् cl. 8. 'to stretch;' „ „ „ तनु; — „ „ तनो.

(e) In roots of the 7th (*rudhādi*) class न i. e. *na* is substituted for the penultimate nasal of the special base; this न is liable to be changed to ञ by § 58; e.g.

rt. रुध् cl. 7. 'to obstruct;' Spec. weak B. रुन्ध;—Strong B. रुणध्.

rt. युज् cl. 7. 'to join;' „ „ „ युञ्ज;— „ „ युनज्.

rt. उन्द् cl. 7. 'to moisten;' „ „ „ उन्द्;— „ „ उनद्.

(f) Of roots of the 9th (*kryādi*) class आ is substituted for the final ई of the special base; e.g.

rt. यु cl. 9. 'to join;' Spec. weak B. युनी;—Strong B. युना.

rt. क्री cl. 9. 'to buy;' „ „ „ क्रीणी;— „ „ क्रीणा.

rt. स्तम्भ् cl. 9. 'to support;' „ „ „ स्तम्भी;— „ „ स्तम्भा.

§ 253. *General rules of Sandhi* for the combination of final letters of the special (strong and weak) base with initial letters of terminations :

1. A final vowel of a special base combines with the initial vowel of a termination according to the rules of Sandhi in § 44, &c. Initial consonants of terminations after final vowels of special bases remain unchanged, except that the स् of the terminations सि, से, and स्व is changed to ष after all vowels but आ (§ 59,) and that the termination षि of the 2 Sing. Pres. Imperat. Par. is after all vowels (and semivowels) changed to हि; e.g.

या cl. 2. 'to go;'	3 Plur. Pres. Ind.	Par. या + अन्नि = यान्नि
	2 Sing. „ „	„ या + सि = यासि
	2 „ „ Imper.	„ या + धि = याहि
इ cl. 2. 'to go;'	2 „ „ Ind.	„ ए + सि = एषि
	2 „ „ Imper.	„ इ + धि = इहि
चि cl. 5. 'to collect;'	1 „ „ „	„ चिनो + आनि = चिनवानि

§ 254. (2). When final consonants of special bases meet with initial vowels, semivowels, or nasals of terminations, both the final letters of the bases and the initial letters of the terminations remain unchanged (§ 50); e.g.

युञ्ज् cl. 7. 'to join'; Strong base युनञ्, Weak base युञ्ज्;

1 Sing. Pres. Ind. Âtm. युञ्ज् + ए=युञ्जे

1 Dual Pres. Ind. Par. युञ्ज् + वः=युञ्जवः

1 Sing. Pres. Ind. Par. युनञ् + मि=युनमि

§ 255. (3.) When final consonants of special bases meet with initial त्, थ्, ध्, स् or Visarga of terminations, the rules laid down in § 51, &c., are observed. The following changes deserve special notice:

(a) The terminations : (स्) and त् of the 2 and 3 Sing. Impf. Par. are dropped (§ 52); at the same time—

final च् and ज् of the Spec. B. become क्;

final ख् and घ् " " " " ह्;

final ह् of the Spec. B. becomes द्, but in roots commencing with ह् it becomes क् (observe § 53);

final इ of the Spec. B. becomes Visarga;

final त्, (थ्), द्, ध्, and स् of the Spec. B. become त् in the 3 person, and they may optionally become त् or Visarga in the 2 person; e.g.

3 Sing. Impf. Par. of हन् cl. 2=अहन्; of वच् cl. 2=अवक्; of युञ्ज् cl. 7=अयुनक्; of वञ्ज् cl. 2=अवद; of दिष् cl. 2=अदेद; of लिह् cl. 2=अलेद; of ब्रुह् cl. 2=अभोक्; of भृ cl. 3 (strong B. विभृ)=अविनः (i.e. अविनद्).

3 Sing. Impf. Par. of शास् cl. 2=अशात्; of भिह् cl. 7=अभिनत्; of रुह् cl. 7=अरुणत्.

2 Sing. Impf. Par. of शास्=अशात् or अशाः; of भिह्=अभिनत् or अभिनः; of रुह्=अरुणत् or अरुणः.

(b) Before the स् of the terminations सि, से, and स्व—

final च्, ख्, झ, ष, भ्, and ह् of the Spec. B. are changed to क् (observe § 53), after which the initial स् of the termination becomes च् (§ 59);

final त्, (थ्), द्, and ध् become त् (§ 51);

final न् becomes Anusvâra;

final इ and स् remain unchanged, but स् after इ is changed to ष्; e.g.

2 Sing. Pres. Ind. Par. of युञ्ज्=युनसि; of दिष्=देसि; of ब्रुह्=धोसि; of रुह्=रुणसि; of हन्=हंसि; of भृ=विभसि; of शास्=शास्सि.

2 Sing. Pres. Imper. Âtm. of चभ् cl. 2=चभ्व.

(c) Before terminations commencing with त् and थ्—

final च् and ज् become क्;

final त्, (थ), and द् become त् (§ 51); final च् combines with the initial त् and थ् to छ (§ 55);

final द् is changed to ह् (§ 51); final च् remains unchanged, and final ज् and झ् are changed to च्; after ह् and च् the initial त् and थ् become द् and द् respectively (§ 56);

final ह् of roots commencing with ह् combines with the initial त् and थ् to ग्; final ह् of other roots combines with त् and थ् to ह्, before which short vowels (except ऋ) are lengthened; e.g.

3 Dual Pres. Ind. Par. of युज्=युज्; of विद् cl. 2 'to know'=वित्तः; of रुध्=रुध्;

3 Sing. Pres. Ind. Par. of हन्=हन्ति; of भू=विभर्ति; of घास्=घास्ति; of दिष्=दिष्टि;

3 Sing. Pres. Ind. Âtm. of ईद् cl. 2=ईहे;

2 Dual Pres. Ind. Par. of बृह्=बृग्; of लिह्=लीढः.

(d) Before terminations commencing with च्—

final च् and छ become च्;

final त्, (थ), द्, and ध become द् (§ 51);

final द्, च्, च्, and झ combine with च् to द्;

final स is dropped;

final ह् of roots commencing with ह् combines with च् to ग्; final ह् of other roots combines with च् to ह्, before which short vowels (except ऋ) are lengthened; e.g.

2 Sing. Pres. Imper. Par. of युज्=युज्; of रुध्=रुध्;

2 Plur. Pres. Ind. Âtm. of ईद् cl. 2=ईहे;

2 Sing. Pres. Imper. Par. of दिष्=दिष्टि;

2 Plur. Pres. Ind. Âtm. of चम् cl. 2=चम्; of भास् cl. 2=भास्;

2 Sing. Pres. Imper. Par. of बृह्=बृग्; of लिह्=लीढः.

Before terminations beginning with च् the initial ह् of roots ending in ह् (विह् and बृह्) is changed to च्; e.g.

2 Plur. Pres. Ind. Âtm. of विह् cl. 2=विग्; but 2 Sing. Pres. Imper. Par. दिग्.

1.—PRESENT INDICATIVE.

§ 256. The personal terminations given in col. I. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); e.g.

Root.	Sp.	Strong B.	1 Sing. Par.	Sp.	Weak B.	1 Plur. Par.
हिप्	cl. 2.	हेष्;	हेष्मि;	हिप्;	हिष्मः.	
इ	cl. 3.	जुहो;	जुहोमि;	जुइ;	जुइमः.	
सु	cl. 5.	सुनो;	सुनोमि;	सुनु;	सुनुमः.	
रुध्	cl. 7.	रुणध्;	रुणध्मि;	रुन्ध्;	रुन्ध्मः.	
तन्	cl. 8.	तनो;	तनोमि;	तनु;	तनुमः.	
क्री	cl. 9.	क्रीणा;	क्रीणामि;	क्रीणी;	क्रीणीमः.	

§ 257. (a) The term. अन्ते of the 3 Plur. Átm. loses its न् in all classes, and the term. अन्ति of the 3 Plur. Par. loses its न् after roots of the 3rd (*jñhotyádi*) class, and after the roots चकास्, जम्, जागृ, हरित्रा, and छास् of the 2nd (*adúdi*) class (compare § 106); e.g.

हिप् 3 Plur. Átm. हिपते. इ 3 Plur. Par. इहति. छास् 3 Plur. Par. छासति.

(b) Final इ and ई, उ and ऊ, and ऋ of special weak bases of roots of the 2nd class are before vowel-terminations changed to इक्, उक्, and ऋ respectively; final इ and ई, उ, and ऊ of special weak bases of roots of the 3rd class are before vowel-terminations changed to इक्, उक्, and ऋ the ई of श्री cl. 3 (being preceded by two consonants) is changed to इक् e.g.

3 Plur. Par. of झू cl. 2=मुवन्ति; of जागृ cl. 2=जामति; of श्री cl. 3=श्रीवति; of श्री cl. 3=श्रीवति.

(c) The final उ of the special weak base of roots of the 5th (*śrádi*) class is before vowel-terminations changed to उक्, when it is preceded by more than one consonant; otherwise it is changed to इ; e.g.

3 Plur. Par. of आप्=आपुवन्ति; of छु=छुवन्ति.

(d) The final ई of the special weak base of roots of the 9th (*kryádi*) class is dropped before vowel-terminations; e.g.

3 Plur. Par. of क्री=क्रीवन्ति.

(e) The final उ of the special weak base of roots of the 5th (*śrádi*) and 8th (*tanádi*) classes may optionally be dropped before terminations beginning with इ or उ, provided उ be preceded by only one consonant; e.g.

1 Plur. Par. of छु=छुनुमः or सुन्मः; but of आप् only आपुमः.

2.—PRESENT POTENTIAL.

§ 258. ञा is added to the special weak base in Parasmaipada, and ई (changeable to ईक् before vowel-terminations) to the special weak base in Átmanepada; to the base so modified the personal terminations given

in col. II. of § 227 are added. Final vowels of the special weak base undergo before इ the changes specified in § 257 (b), (c), and (d). *E.g.*

Root.	Spec. Weak B.	3 Sing. Par.	3 Sing. Âtm.
दिष् cl. 2.	दिष् ;	दिष्यात् ;	दिषीत्
इ cl. 3.	जुइ ;	जुहुयात् ;	जुहीत्.
सु cl. 3.	सुनु ;	सुनुयात् ;	सुन्वीत्.
रुध् cl. 7.	रुन्ध् ;	रुन्ध्यात् ;	रुन्धीत्.
तन् cl. 8.	तनु ;	तनुयात् ;	तन्वीत्.
क्री cl. 9.	क्रीणी ;	क्रीणीयात् ;	क्रीणीत्.

§ 259. (a) उः is substituted for the termination अन् of the 3 Plur. Par., अ for इ of the 1 Sing. Âtm., and रन् for अन्त of the 3 Plur. Âtm.

(b) The अ of the characteristic या is dropped before the termination उः of the 3 Plur. Par.; *e.g.*

दिष्, 3 Plur. Par. दिष्युः; 1 Sing. Âtm. दिषीय; 3 Plur. Âtm. दिषीरन्.

3.—PRESENT IMPERATIVE.

§ 260. The personal terminations given in col. IV. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); *e.g.*

Root.	Sp. Strong B.	3 Sing. Par.	Sp. Weak B.	3 Sing. Âtm.
दिष्	cl. 2. द्वेष् ;	द्वेष्टु ;	दिष् ;	दिष्टाम्.
इ	cl. 3. जुहो ;	जुहोतु ;	जुहु ;	जुहुताम्.
सु	cl. 5. सुनो ;	सुनोतु ;	सुनु ;	सुनुताम्.
रुध्	cl. 7. रुणध् ;	रुणदु ;	रुन्ध् ;	रुन्ध्ताम्.
तन्	cl. 8. तनो ;	तनोतु ;	तनु ;	तनुताम्.
क्री	cl. 9. क्रीणा ;	क्रीणानु ;	क्रीणी ;	क्रीणीताम्.

§ 261. (a) The term. धि of the 2 Sing. Par. is (as stated in § 253) changed to हि after special bases ending in vowels (except in जुह्वि from हु) and semivowels. It is dropped after the special bases of roots of the 5th and 8th classes, when the final उ of these bases is preceded by only

one consonant. Roots of the 9th class that end in consonants substitute in the 2 Sing. Par. आन (or आप) for नीहि (or नीहि.) *E.g.*

या cl. 2, याहि; ऋ cl. 3, विभृहि;—सु cl. 5, Spec. weak base सुनु, 2 Sing. Par. सुनु; but आप् cl. 5, Spec. weak base आप्, 2 Sing. Par. आप्;—अप् cl. 9, Spec. weak base अमी, 2 Sing. Par. अद्यान (not अमीहि); but क्री, क्रीणीहि.

(b) The न् of the terminations अन्ताम् and अन्तु is dropped as in the Pres. Ind. (§ 257 a); *e.g.*

दिप्, 3 Plur. Âtm. दिपताम्; हु, 3 Plur. Par. जुहुतु; घाप्, 3 Plur. Par. घासतु.

(c) Final vowels of special weak bases are before vowel-terminations changed as in the Pres. Ind. (§ 257, b, c, d).

(d) तात् may optionally be substituted for the terminations धि and तु of the 2 and 3 Sing. Par. when these two forms have a benedictive sense. In both persons this तात् is added to the spec. weak base; *e.g.* आप् cl. 5, 2 or 3 Sing. Par. आप्तात् 'may you obtain!' 'may he obtain!'

4.—IMPERFECT.

§ 262. The special base receives the augment (§ 229), and the personal terminations given in col. II. of § 227 are added to the special strong base in strong forms, to the special weak base in weak forms (§ 251); *e.g.*

Root.	Sp. Strong B.	1 Sing. Par.	Sp. Weak B.	1 Plur. Par.
दिप्	cl. 2. द्वेप्;	अद्वेपम्;	दिप्;	अद्विष्म.
हु	cl. 3. जुहो;	अजुहवम्;	जुहु;	अजुहुम.
सु	cl. 5. सुनो;	असुनवम्;	सुनु;	असुनुम.
रुध्	cl. 7. रुणध्;	अरुणधम्;	रुन्ध्;	अरुन्धम.
तन्	cl. 8. तनो;	अतनवम्;	तनु;	अतनुम.
क्री	cl. 9. क्रीणा;	अक्रीणाम्;	क्रीणी;	अक्रीणीम.

§ 263. (a) The term. अन्त of the 3 Plur. Âtm. loses its न् in all classes, and the term. अन् of the 3 Plur. Par. becomes डः after roots of the 3rd (*jukhotyûdi*) class and after the roots चक्रात्, जङ्, जाम्, हरित्रा, घात् and विद् of the 2nd (*adûdi*) class; डः is substituted for अन् also optionally after roots of the 2nd class that end in आ, and after दिप्. A final vowel of the special base is gunated before डः; a final आ is dropped. *E.g.*

हिष् 3 Plur. Âtm. अहिषत; घास् 3 Plur. Par. अघासुः; हु 3 Plur. Par. अहुहुः; या 3 Plur. Par. अयान् or अयुः.

(b) The rules specified in § 257 (b), (c), (d), (e) apply also in the Imperfect.

Paradigms:

§ 264. The Special Tenses of हिष् cl. 2 'to hate,' हु cl. 3 'to sacrifice,' सु cl. 5 'to squeeze out,' रुध् cl. 7 'to obstruct,' तन् cl. 8 'to stretch,' क्री cl. 9 'to buy.'

Root: हिष् cl. 2.		हु cl. 3.*		
Spec. St. Base: हेष्		जुहो		
Spec. W. Base: हिष्		जुहु		
Parasmai.		Âtmane.		
Parasmai.		Âtmane.		
1.—Present Indicative.				
Sing.	1 हेष्मि	हिषे	जुहोमि	जुहे
	2 हेक्षि	हिक्षे	जुहोषि	जुहुषे
	3 हेष्टि	हिष्टे	जुहोति	जुहुते
Dual.	1 हिष्वः	हिष्वहे	जुहुवः	जुहुवहे
	2 हिष्ठः	हिष्ठाये	जुहुयः	जुह्वाये
	3 हिष्टः	हिष्ठाते	जुहुतः	जुह्वाते
Plur.	1 हिष्मः	हिष्महे	जुहुमः	जुहुमहे
	2 हिष्ठ	हिड्ढे	जुहुय	जुहुध्वे
	3 हिषन्ति	हिषते	जुह्वति	जुह्वते
2.—Present Potential.				
Sing.	1 हिष्याम्	हिषीय	जुहुयाम्	जुह्वीय
	2 हिष्याः	हिषीयाः	जुहुयाः	जुह्वीयाः
	3 हिष्यात्	हिषीत	जुहुयान्	जुह्वीत

* The rt. हु is really conjugated only in Parasmaipada. The Âtmanepada forms are given here merely in order to show the difference between Par. and Âtm. in one and the same verb.

	Parasmai.	Ātmane.	Parasmai.	Ātmane.
Dual.	1 द्विष्याव	द्विषीवहि	जुह्याव	जुह्नीवहि
	2 द्विष्यातम्	द्विषीयाथाम्	जुह्यातम्	जुह्नीयाथाम्
	3 द्विष्याताम्	द्विषीयाताम्	जुह्याताम्	जुह्नीयाताम्
Plur.	1 द्विष्याम	द्विषीमहि	जुह्याम	जुह्नीमहि
	2 द्विष्यात	द्विषीध्वम्	जुह्यात	जुह्नीध्वम्
	3 द्विष्युः	द्विषीरन्	जुह्युः	जुह्नीरन्

3.—Present Imperative.

Sing.	1 द्वेषाणि	द्वेषे	जुह्वानि	जुह्वै
	2 द्विद् or द्विष्टान्	द्विष्व	जुहुधि or जुहुतात्	जुहुष्व
	3 द्वेष्टु or द्विष्टान्	द्विष्टाम्	जुहोतु or जुहुतात्	जुहुताम्
Dual.	1 द्वेषाव	द्वेषावहे	जुह्वाव	जुह्वावहे
	2 द्विष्टम्	द्विषायाम्	जुहुतम्	जुह्वायाम्
	3 द्विष्टाम्	द्विषाताम्	जुहुताम्	जुह्वाताम्
Plur.	1 द्वेषाम	द्वेषामहे	जुह्वाम	जुह्वामहे
	2 द्विष्ट	द्विष्ट्वम्	जुहुत	जुहुध्वम्
	3 द्विषन्तु	द्विषताम्	जुहुतु	जुहुताम्

4.—Imperfect.

Sing.	1 अद्वेषम्	अद्विषि	अजुह्वम्	अजुह्वि
	2 अद्वेद	अद्विष्टाः	अजुहोः	अजुहुयाः
	3 अद्वेद	अद्विष्ट	अजुहोत्	अजुहुत
Dual.	1 अद्विष्व	अद्विष्वहि	अजुहुव	अजुहुवहि
	2 अद्विष्टम्	अद्विषायाम्	अजुहुतम्	अजुह्वायाम्
	3 अद्विष्टाम्	अद्विषाताम्	अजुहुताम्	अजुह्वाताम्

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Plur.	1 अद्विष्म	अद्विष्महि	अजुहुम	अजुहुमहि
	2 अद्विष्ट	अद्विष्टुम्	अजुहुत	अजुहुध्वम्
	3 अद्विषन् or अद्विषुः	अद्विषत	अजुहवुः	अजुह्वत

Root: छ cl. 5.

रुक् cl. 7.

Spec. St. Base: छनो

रुणध्

Spec. W. Base: छनु

रुन्ध्

1.—Present Indicative.

Sing.	1 छनोमि	छन्वे	रुणभि	रुन्धे
	2 छनोषि	छनुषे	रुणत्सि	रुन्त्से
	3 छनोति	छनुते	रुणद्दि	रुन्धे
Dual.	1 छनुवः or छन्वः	छनुवहे or छन्वहे	रुन्ध्वः	रुन्ध्वहे
	2 छनुथः	छन्वाथे	रुन्धः	रुन्धाथे
	3 छनुतः	छन्वाते	रुन्धः	रुन्धाते
Plur.	1 छनुमः or छन्मः	छनुमहे or छन्महे	रुन्धमः	रुन्धमहे
	2 छनुथ	छनुध्वे	रुन्ध	रुन्ध्वे
	3 छन्वान्ति	छन्वते	रुन्धन्ति	रुन्धते

2.—Present Potential.

Sing.	1 छनुयाम्	छन्वीय	रुन्ध्याम्	रुन्धीय
	2 छनुयाः	छन्वीथाः	रुन्ध्याः	रुन्धीथाः
	3 छनुयात्	छन्वीत	रुन्ध्यात्	रुन्धीत

	Parasmai.	Ātmane.	Parasmai.	Ātmane.
Dual.	1 सुनुयाव	सुन्वीवहि	रन्ध्याव	रन्धीवहि
	2 सुनुयातम्	सुन्वीयाथाम्	रन्ध्यातम्	रन्धीयाथाम्
	3 सुनुयाताम्	सुन्वीयाताम्	रन्ध्याताम्	रन्धीयाताम्
Plur.	1 सुनुयाम्	सुन्वीमहि	रन्ध्याम्	रन्धीमहि
	2 सुनुयात	सुन्वीध्वम्	रन्ध्यात	रन्धीध्वम्
	3 सुनुयुः	सुन्वीरन्	रन्ध्याः	रन्धीरन्

3.—Present Imperative.

Sing.	1 सुनवानि	सुनवै	रुणधानि	रुणधे
	2 सुनु or सुनुतात्	सुनुष्व	रुन्धि or रुन्धात्	रुन्त्स्व
	3 सुनोतु or सुनुतात्	सुनुताम्	रुणतु or रुन्धात्	रुन्धाम्
Dual.	1 सुनवाव	सुनवावहे	रुणधाव	रुणधावहे
	2 सुनुतम्	सुन्वाथाम्	रुन्धम्	रुन्धाथाम्
	3 सुनुताम्	सुन्वाताम्	रुन्धाम्	रुन्धाताम्
Plur.	1 सुनवाम्	सुनवामहे	रुणधाम्	रुणधामहे
	2 सुनुत	सुनुध्वम्	रुन्ध	रुन्ध्वम्
	3 सुन्वन्तु	सुन्वताम्	रुन्धन्तु	रुन्धताम्

4.—Imperfect.

Sing.	1 असुनवम्	असुन्वि	अरुणधम्	अरुन्धि
	2 असुनोः	असुनुथाः	अरुणः or अरुणत्	अरुन्धाः
	3 असुनोत्	असुनुत	अरुणत्	अरुन्ध
Dual.	1 असुनुव or असुन्व	असुनुवहि or असुन्वहि	अरुन्ध	अरुन्ध्वहि
	2 असुनुतम्	असुन्वाथाम्	अरुन्धम्	अरुन्धाथाम्
	3 असुनुताम्	असुन्वाताम्	अरुन्धाम्	अरुन्धाताम्

	Parasmai.	Ātmane.	Parasmai.	Ātmane.
Plur.	1 असुनुम or असुन्म	असुनुमहि or असुन्महि	अरुन्म	अरुन्महि
	2 असुनुत	असुनुध्वम्	अरुन्द्	अरुन्द्म्
	3 असुन्वन्	असुन्वत	अरुन्धन्	अरुन्धत
Root: तन् cl. 8.			क्री cl. 9.	
Spec. St. Base: तनो			क्रीणा	
Spec. W. Base: तनु			क्रीणी	

1.—Present Indicative.

Sing.	1 तनोमि	तन्वे	क्रीणामि	क्रीणे
	2 तनोषि	तनुषे	क्रीणासि	क्रीणीषे
	3 तनोति	तनुते	क्रीणाति	क्रीणीते
Dual.	1 तनुवः or तन्वः	तनुवहे or तन्वहे	क्रीणीवः	क्रीणीवहे
	2 तनुथः	तन्वाथे	क्रीणीथः	क्रीणाथे
	3 तनुतः	तन्वाते	क्रीणीतः	क्रीणाते
Plur.	1 तनुमः or तन्मः	तनुमहे or तन्महे	क्रीणीमः	क्रीणीमहे
	2 तनुथ	तनुध्वे	क्रीणीथ	क्रीणीध्वे
	3 तन्वन्ति	तन्वते	क्रीणन्ति	क्रीणीते

2.—Present Potential.

Sing.	1 तनुयाम्	तन्वीय	क्रीणीयाम्	क्रीणीष
	2 तनुयाः	तन्वीथाः	क्रीणीयाः	क्रीणीथाः
	3 तनयात्	तन्वीत	क्रीणीयात्	क्रीणीत

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Dual.	1 तनुयाव	तन्वीवहि	क्रीणीयाव	क्रीणीवहि
	2 तनुयातम्	तन्वीयाथाम्	क्रीणीयातम्	क्रीणीयाथाम्
	3 तनुयाताम्	तन्वीयाताम्	क्रीणीयाताम्	क्रीणीयाताम्
Plur.	1 तनुयाम	तन्वीमहि	क्रीणीयाम	क्रीणीमहि
	2 तनुयात	तन्वीध्वम्	क्रीणीयात	क्रीणीध्वम्
	3 तनुयुः	तन्वीरन्	क्रीणीयुः	क्रीणीरन्

3.—Present Imperative.

Sing.	1 तनवानि	तनवै	क्रीणानि	क्रीणै
	2 तनु or तनुतात्	तनुष्व	क्रीणीहि or क्रीणीतात्	क्रीणीष्व
	3 तनोतु or तनुतात्	तनुताम्	क्रीणानु or क्रीणीतात्	क्रीणीताम्
Dual.	1 तनवाव	तनवावहे	क्रीणाव	क्रीणावहे
	2 तनुतम्	तन्वाथाम्	क्रीणीतम्	क्रीणाथाम्
	3 तनुताम्	तन्वाताम्	क्रीणीताम्	क्रीणाताम्
Plur.	1 तनवाम	तनवामहे	क्रीणाम	क्रीणामहे
	2 तनुत	तनुध्वम्	क्रीणीत	क्रीणीध्वम्
	3 तन्वन्तु	तन्वताम्	क्रीणन्तु	क्रीणताम्

4.—Imperfect.

Sing.	1 अतनवम्	अतन्वि	अक्रीणाम्	अक्रीणि
	2 अतनोः	अतनुथाः	अक्रीणाः	अक्रीणीथाः
	3 अतनोत्	अतनुत	अक्रीणात्	अक्रीणीत
Dual.	1 अतनुव or अतन्व	अतनुवहि or अतन्वहि	अक्रीणीव	अक्रीणीवहि
	2 अतनुतम्	अतन्वाथाम्	अक्रीणीतम्	अक्रीणाथाम्
	3 अतनुताम्	अतन्वानाम्	अक्रीणीताम्	अक्रीणाताम्

	Parasmai.	Âtmane.	Parasmai.	Âtmane.
Plur.	1 अतनुम or अतन्म	अतनुमहि or अतन्महि	अक्रीणीम	अक्रीणीमहि
	2 अतनुत	अतनुध्वम्	अक्रीणीत	अक्रीणीध्वम्
	3 अतन्वन्	अतन्वत	अक्रीणन्	अक्रीणत

§ 265. In order to exemplify the rules contained in §§ 253, &c., we proceed to give some forms of the regular verbs या, वी, जागृ, ईद, चक्ष, आस्, बुह, लिह्, क्षी, भृ; घृक्; युज्, विष्, हिंस; and बन्ध्. The student may conjugate each of these roots in full.

1. या cl. 2. P. 'to go;' Pres. Ind. यासि, यासि, याति; यावः, यायः, यातः; यावः, यायः, यान्ति. Pres. Pot. यायाम्. Pres. Imperat. 2 Sing. याहि. Imperf. 3 Plur. अयान् or अयुः.

2. वी cl. 2. P. 'to go;' Pres. Ind. वेमि, वेमि, वेति; वीवः, वीयः, वीतः; वीमः, वीयः, वियन्ति. Pres. Pot. वीयाम्. Pres. Imperat. वयानि, वीहि, वेतु. Imperf. अवयम्; 3 Plur. अवियन् (or, according to some, अव्यन्).

3. जागृ cl. 2. P. 'to wake;' Pres. Ind. जागमि, जागमि, जागति; जागृवः; 3 Plur. जागति. Pres. Pot. जागृयाम्. Pres. Imperat. जागराणि, जागृहि, जागर्तु; 3 Plur. जागन्तु. Imperf. अजागरम्, अजागः, अजागः; अजागृवः; 3 Plur. अजागरुः.

4. ईद cl. 2. Â. 'to go;' Pres. Ind. ईरे, ईरे, ईते; 3 Plur. ईरते. Pres. Pot. ईरीय. Pres. Imperat. ईरे, ईरे, ईताम्. Imperf. ऐरि.

5. चक्ष cl. 2. Â. 'to speak;' Pres. Ind. चक्षे, चक्षे, चटे; चक्षवे; 2 Plur. चक्षे; 3 Plur. चक्षते. Pres. Pot. चक्षीय. Pres. Imperat. चक्षे, चक्ष, चटाम्. Imperf. अचक्षि, अचष्टाः, अचष्ट. (This root is conjugated only in the special tenses, and optionally in the Perfect.)

6. आस् cl. 2. Â. 'to sit;' Pres. Ind. आसे, आस्ते, आस्ते; 2 Plur. आध्वे. Imperf. आसि.

7. बुह cl. 2. P. Â. 'to milk;' Pres. Ind. Par. बोधि, बोधि, बोधि; बुधः, बुधः, बुधः; बुधः, बुधः, बुधन्ति. Pres. Ind. Âtm. बुहे, धुक्ते, बुधे; 2 Plur. बुध्वे. Pres. Imperat. Par. बोहानि, बुधि, बोधु. Imperf. Par. अबोहम्, अधोक्, अधोक्; अबुह.

8. लिह् cl. 2. P. Â. 'to lick;' Pres. Ind. Par. लेमि, लेमि, लेमि; लिङ्गः, लीङ्गः, लीङ्गः; लिङ्गः, लीङ्ग, लिहन्ति. Pres. Ind. Âtm. लिहे, लिखे, लीडे; 2 Plur. लीङ्गे. Pres. Imperat. Par. लेहानि, लीङ्गि, लेडु. Imperf. Par. अलेहम्, अलेह, अलेह; अलिह.

9. क्षी cl. 3. P. 'to be ashamed;' Pres. Ind. जिह्मि, जिह्मि, जिह्मि; जिह्मि; 3 Plur. जिह्मयति. Pres. Pot. जिह्मयाम्. Pres. Imperat. जिह्मयानि, जिह्महि. Imperf. अजिह्यम्, अजिह्मे, अजिह्मे; अजिह्मि; 3 Plur. अजिह्युः.

10. भृ cl. 3. P. Â. 'to bear;' Pres. Ind. Par. बिभर्मि, बिभर्षि, बिभर्ति; बिभृवः; 3 Plur. बिभ्रति. Pres. Ind. Âtm. बिभ्रे, बिभृषे. Pres. Pot. Par. बिभृषाम्; Âtm. बिभ्रीय. Pres. Imperat. Par. बिभराणि, बिभृहि; Âtm. बिभरे, बिभृष्व. Imperf. Par. अबिभरम्, अबिभः, अबिभः; अबिभृव; 3 Plur. अबिभरुः; Âtm. अबिभिः, अबिभृयाः.

11. शक् cl. 5. P. 'to be able;' Pres. Ind. शक्नोमि, शक्नोषि, शक्नोति; शक्नुवः (only); 3 Plur. शक्नुवन्ति. Pres. Pot. शक्नुयाम्. Pres. Imperat. शक्नवामि, शक्नुहि, शक्नोतु; 3 Plur. शक्नुवन्तु. Imperf. अशक्नवम्; 1 Du. अशक्नुव; 3 Plur. अशक्नुवन्.

12. युज् cl. 7. P. Â. 'to join;' Pres. Ind. Par. युजामि, युजसि, युजन्ति; युज्स्वः; युज्स्वः; युज्स्वः; युज्स्वः; युज्स्वः, युज्स्वन्ति. Pres. Ind. Âtm. युज्ते; 2 Plur. युज्महे. Pres. Pot. Par. युज्याम्; Âtm. युज्जीय. Pres. Imperat. Par. युजजामि, युज्महि, युजन्तु; Âtm. युज्जे. Imperf. Par. अयुजजम्, अयुजन्, अयुजन्; अयुज्स्व; Âtm. अयुज्जि.

13. पिप् cl. 7. P. 'to pound;' Pres. Ind. पिनप्मि, पिनप्सि, पिनप्ति; पिप्स्वः, पिप्स्वः, पिप्स्वः, पिप्स्वः, पिप्स्वन्ति. Pres. Pot. पिप्स्याम्. Pres. Imperat. पिनप्वामि, पिप्सुहि, पिनप्तु. Imperf. अपिनप्वम्, अपिनप्, अपिनप्; अपिप्स्व.

14. हिप् cl. 7. P. 'to strike;' Pres. Ind. हिनप्मि, हिनप्सि, हिनप्ति; हिप्स्वः. Pres. Pot. हिप्स्याम्. Pres. Imperat. हिनप्वामि, हिप्सुहि, हिनप्तु. Imperf. अहिनप्वम्, अहिनः or अहिनप्, अहिनप्.

15. बन्ध् cl. 9. P. 'to bind;' Pres. Ind. बध्नामि; 1 Plur. बध्नीमः. Pres. Pot. बध्नीयाम्. Pres. Imperat. बध्नामि, बधान, बध्नातु. Imperf. अबध्नाम्; 1 Plur. अबध्नीमः.

Irregular roots of the 2nd, 3rd, 5th, 7th, 8th and 9th classes.

Second Class (Adâdi).

§ 266. Roots ending in उ substitute Vṛiddhi instead of Guṇa in strong forms before consonantal terminations; e.g. जु P. 'to join;' Pres. Ind. योमि, योषि, योति; युवः. Pres. Imperat. यवामि, युहि, योतु; यवाव, युवम्. Pres. Pot. जुयाम्. Imperf. अयवम्, अयोः, अयोत्; अयुव. (See § 272 and § 273.)

§ 267. अद् P. 'to eat,' forms the 2 Sing. Imperf. आदः, and the 3 Sing. Imperf. आदन् (instead of आः or आन्, and आन्).

§ 268. अन् P. 'to breathe,' जम् P. 'to eat,' रुद् P. 'to weep,' श्वन् P. 'to sigh,' and स्वप् P. 'to sleep,' insert ह between the root and terminations beginning with consonants, except ङ; before the terminations: (i.e. स्) and त् of the 2 and 3 Sing. Imperf. they insert optionally either ह or अ; e.g. Pres. Ind. रोहिमि, रोहिषि, रोहिति; रुदिवः; 3 Plur. रुहन्ति. Pres. Pot. रुद्याम्. Pres. Imperat. रोहामि, रुहिहि (§ 253), रोहितु. Imperf. अरोदन्, अरोही or अरोहः, अरोहीन् or अरोदन्; अरुदिव.—Rt. जम्, 3 Plur. Pres. Ind. जसति (§ 257 a), &c.

§ 269. अस् P. (and, when used as an auxiliary verb, \hat{A} . in Pres. Ind.) 'to be,' drops its radical अ in weak forms except when it is combined with the augment, and is otherwise irregular:—

	Pres. Ind.	Pres. Pot.	Pres. Imperat.	Imperf.
	Par. \hat{A} tm.	Par.	Par.	Par.
Sing.	1 अस्मि हे	स्याम्	असाणि	आसन्
	2 असि से	स्याः	एषि	आसीः
	3 अस्ति स्ते	स्यान्	अस्तु	आसीन्
Dual.	1 स्वः स्वहे	स्याव	असाव	आस्व
	2 स्थः साथे	स्यातम्	स्तम्	आस्वम्
	3 स्तः साते	स्याताम्	स्ताम्	आस्ताम्
Plur.	1 स्मः स्महे	स्याम	असाम	आस्म
	2 स्थ ध्वे	स्यात	स्त	आस्त
	3 सन्ति सते	स्युः	सन्तु	आसन्

§ 270. इ P. 'to go,' changes its इ to य् in the 3 Plur. Pres. Ind. and Imperat. When combined with the preposition अधि, in the sense of 'to go over, to read, to study,' it is \hat{A} tm. and changes its इ before vowel-terminations regularly to इय्. *E.g.* Pres. Ind. Par. एभि. एषि, एति; इवः; 3 Plur. यन्ति. Pres. Pot. इयाम्. Pres. Imperat. अवानि, इहि. एतु; 3 Plur. यन्तु. Imperf. आयम्, ऐः, ऐत्; ऐव.— \hat{A} tm. with अधि; Pres. Ind. अधीये, अधीषे, अधीते; अधीवहे, अधीयाथे. Pres. Pot. अधीयीव. Pres. Imperat. अध्यै, अधीष्व. Imperf. अध्येयि, अध्यैयाः, अध्येत; अध्येवहि, अध्येयायाम्, अध्येयाताम्; अध्येमहि, अध्येध्वम्, अध्येयत.

§ 271. ईङ् \hat{A} . 'to rule,' and ईङ् \hat{A} . 'to praise,' insert इ between the root and the terminations से, स्व, ध्वे, and ध्वम् of the 2 Sing. and 2 Plur. Pres. Ind. and Imperative (not the Imperfect); *e.g.* ईङ्, Pres. Ind. ईशे. ईशिषे, ईडे; 2 Plur. ईशिध्वे. Pres. Pot. ईशीव. Pres. Imperat. ईषे, ईशिष्व, ईशाम्; 2 Plur. ईशिध्वम्. Imperf. ऐशि; 2 Plur. ऐश्वम्.—ईङ्; Pres. Ind. ईडे, ईडिषे, ईहे; 2 Plur. ईडिध्वे. Pres. Pot. ईडीव. Pres. Imperat. ईडे, ईडिष्व, ईशाम्; 2 Plur. ईडिध्वम्. Imperf. ऐडि; 2 Plur. ऐश्वम्.

§ 272. ऊर्जु P. \hat{A} . 'to cover,' may optionally substitute Vridhhi for its final उ in strong forms before consonantal terminations, except in the 2 and 3 Sing. Imperf. Par. *E.g.* Pres. Ind. Par. ऊर्णांवि or ऊर्णोवि, ऊर्णांवि or ऊर्णोवि, ऊर्णांति or ऊर्णोति; ऊर्जुवः; 3 Plur. ऊर्जुवन्ति. Pres. Pot. ऊर्जुयाम्. Pres. Imperat. ऊर्णवानि, ऊर्णहि, ऊर्णांतु or ऊर्णोंतु. Imperf. और्णवम्, और्णोः, और्णोत्; और्णुव. Pres. Ind. \hat{A} tm. ऊर्जुव.

§ 273. तु P. 'to grow,' इ P. 'to sound,' and स्तु P. Â. 'to praise,' optionally prefix ई to all terminations beginning with consonants, including ह; observe § 266. *E.g.* Pres. Ind. Par. स्तोमि or स्तवीमि, स्तोषि or स्तवीषि, स्तोति or स्तवीति; स्तुवः or स्तुवीवः; 3 Plur. स्तुवन्ति. Pres. Pot. स्तुयाम् or स्तुवीयाम्. Pres. Imperat. स्तवानि, स्तुहि or स्तुवीहि. स्तोतु or स्तवीतु. Imperf. अस्तवम्, अस्तौः or अस्तवीः. Pres. Ind. Âtm. स्तुवे, स्तुवे or स्तुवीवे. Pres. Pot. स्तुवीव. Pres. Imperat. स्तवे, स्तुव्य or स्तवीव्य. Imperf. अस्तुवि.

§ 274. हरिद्रा P. 'to be poor,' drops its final आ in weak forms before vowel-terminations, and substitutes इ for it in weak forms before consonantal terminations; *e.g.* Pres. Ind. हरिद्रामि, हरिद्रासि, हरिद्राति; हरिद्रिवः; 3 Plur. हरिद्रति. Pres. Pot. हरिद्रियाम्. Pres. Imperat. हरिद्राणि, हरिद्रहि, हरिद्रातु; 3 Plur. हरिद्रतु. Imperf. अहरिद्राम्, अहरिद्राः, अहरिद्रान्; अहरिद्रिवः; 3 Plur. अहरिद्रुः.

§ 275. श्रू P. Â. 'to speak' (used only in the special tenses) prefixes in strong forms ई to consonantal terminations; *e.g.* Pres. Ind. Par. श्रूयामि, श्रूयसि, श्रूयति; श्रूवः; 3 Plur. श्रूवन्ति. Pres. Pot. श्रूयाम्. Pres. Imperat. श्रूयानि, श्रूहि, श्रूयतु. Imperf. अश्रूवम्, अश्रूवीः, अश्रूवीवः; अश्रूवः; 3 Plur. अश्रूवन्. Pres. Ind. Âtm. श्रूवे. Pres. Pot. श्रूवीव. Pres. Imperat. श्रूवे. Imperf. अश्रूवि.

§ 276. वृञ् P. 'to wipe,' substitutes Vridhhi instead of Guṇa in strong forms; Vridhhi is optionally substituted also in weak forms before vowel-terminations. The final ञ् is treated like वृ before terminations beginning with न्, य्, र्, and स्. *E.g.* Pres. Ind. माञ्जि, माञ्जि, माञ्जि; वृञ्जः, वृञ्जः, वृञ्जः; वृञ्जः, वृञ्जः, वृञ्जन्ति or माञ्जन्ति. Pres. Pot. वृञ्जाम्. Pres. Imperat. माञ्जानि, वृञ्जि, माञ्जुः; माञ्जिव, वृञ्जम्, वृञ्जाम्; माञ्जान, वृञ्ज, वृञ्जन्तु or माञ्जन्तु. Imperf. अमाञ्जम्, अमाञ्जः, अमाञ्जः; अवृञ्जः; 3 Plur. अवृञ्जन् or अमाञ्जन्.

§ 277. वच् P. 'to speak,' is deficient in the 3 Plur. Pres. Ind.; according to others in the whole Plural; according to others all third persons of the Plur. are wanting. Otherwise it is regular. *E.g.* Pres. Ind. वच्मि, वच्सि, वच्मि; &c.

§ 278. वक्ष् P. 'to wish,' contracts its radical व to उ in all weak forms; *e.g.* Pres. Ind. वक्षि, वक्षि, वक्षि; उक्षवः, उक्षः, उक्षः; उक्षनः, उक्ष, उक्षन्ति. Pres. Pot. उक्षयाम्. Pres. Imperat. वक्षानि, उक्षि, वक्षु; वक्षाय. उक्षन्. Imperf. अवक्षाम्, अवक्षः, अवक्षः; औक्ष, औक्षम्.

§ 279. विद् P. 'to know,' is conjugated regularly (cf. § 263, Imperf. 3 Plur.); *e.g.* Pres. Ind. वेदि, वेत्ति, वेत्ति; विद्वः; 3 Plur. विद्वन्ति. Pres. Pot. विद्याम्. Pres. Imperat. वेदानि, विद्धि, वेत्तु. Imperf. अवेदम्, अवेदः or अवेत्, अवेत्; अविद्वः; 3 Plur. अविद्वुः. But in the Pres. Ind. it may optionally take the Perfect terminations given in § 227, col. III.; वेद

वेत्थ, वेद्; विद्, विद्ध्युः, विदुः; विद्य, विद्, विद्ः. The Pres. Imperat. may optionally be formed periphrastically by adding the termination आम् to विद् (=विदाम्) and by combining विदाम् with the Pres. Imperat. Par. of rt. कृ (§ 293); e.g. विसंकरवाणि, विसंकुरु, विसंक्रोतु; &c.

§ 280. चास् P. 'to command,' is changed to शिष् in weak forms before consonantal terminations, except in the 2 Sing. Pres. Imperat. (cf. § 255, d); e.g. Pres. Ind. चास्मि, चास्सि, चास्ति; शिष्वः, शिषः, शिषः; शिष्यः, शिष्य, चासति. Pres. Pot. शिष्याम्. Pres. Imperat. चासानि, चाधि, चास्तु; शासाव. शिष्टम्; 3 Plur. चास्तु. Imperf. अशासन्, अशाः or अशात्, अशात्; अशिष्व; 3 Plur. अशासुः.

§ 231. शो Â. 'to lie down,' gunates its vowel in all the forms of the special tenses; in the 3 Plur. Pres. Ind., Imperat., and Imperf. इ is prefixed to the terminations. E.g. Pres. Ind. शये, शेये, शेते; शेवहे; 3 Plur. शेरते. Pres. Pot. शयीय. Pres. Imperat. शये, शेय; 3 Plur. शेरताम्. Imperf. अशयि, अशेयाः; 3 Plur. अशेरव.

§ 282. सू Â. 'to bring forth,' does not gunate its vowel in strong forms, but changes it to उद्; e.g. Pres. Ind. सुवे, सूवे. Pres. Pot. सुवीय. Pres. Imperat. सुवे, सूय, सूताम्; सुवावहे. Imperf. असुवि, असूयाः.

§ 283. हन् P. (rarely Â.) 'to strike,' drops its final न् in weak forms before consonantal terminations except those commencing with न्, र् or य्; in weak forms before vowel-terminations it drops its radical अ, and changes its ह् to घ्. The 2 Sing. Pres. Imperat. Par. is जहि (instead of हहि) E.g. Pres. Ind. Par. हन्मि, हंसि, हन्ति; हन्वः, हयः, हतः; हन्मः, हय. घ्नन्ति. Pres. Pot. हन्याम्. Pres. Imperat. हनानि. जहि. हन्तु; हनाव, हतम्; 3 Plur. घ्नन्तु. Imperf. अहनम्, अहन्, अहन्; अहन्व, अहतम्; 3 Plur. अघ्नन्. (3 Sing. Âtm. Pres. Ind. हते; Pot. घ्रीत &c.)

Third Class (Juhotyâdi).

§ 284. ग् P. 'to go,' forms its special strong base ग्यद्, its special weak base ह्यु; e.g. Pres. Ind. ग्यामि, ग्यासि, ग्याति; ह्युवः; 3 Plur. ग्यति. Pres. Pot. ह्युयाम्. Pres. Imperat. ग्यराणि, ह्युहि, ह्यर्तु; 3 Plur. ग्यतु. Imperf. ऐयरम्, ऐयः, ऐयः; ऐयुव; 3 Plur. ऐयरुः.

§ 285. दा P. Â. 'to give,' and धा P. Â. 'to place,' form their special weak bases द्ध् and ध्; the final ध् of द्ध् combines with न् and य् to न्न and त्थ. Whenever the final ध् of द्ध् becomes न् or र्, the initial द्ध् is changed to ध्. The 2 Sing. Pres. Imperat. Par. is देहि (of दा) and धेहि (of धा). E.g. दा; Pres. Ind. Par. द्दामि, द्दासि, द्दाति; द्दः, द्दथः. दत्तः, दत्तः, दत्थ, दत्ति. Pres. Pot. द्याम्. Pres. Imperat. द्दानि, देहि. द्दातु. Imperf. अद्वाम्, अदवाः, अदवान्; अदह; 3 Plur. अद्वुः. Pres. Ind. Âtm.

इते, इत्ते, इत्ते. Pres. Pot. इहीव. Pres. Imperat. इहे, इत्स्व. Imperf. अइधि, अइथाः; 2 Plur. अइडुम्.—धा; Pres. Ind. Par. इधामि; Du. इध्वः, धत्थः, धत्तः; 3 Plur. इवति. Pres. Pot. इध्याम्. Pres. Imperat. इधानि, धेहि, इधातुः इधाव, धत्तु. Imperf. अइधाम्; Plur. अइध्व, अधत्त, अइधुः. Pres. Ind. Âtm इधे, धत्ते, धत्ते; 2 Plur. धत्ते. Pres. Pot. इधीव. Pres. Imperat. इधे, धत्स्व. Imperf. अइधि, अधत्थाः, अधत्त; 2 Plur. अधडुम्.

§ 286. निञ् P. Â. 'to cleanse,' विञ् P. Â. 'to separate,' and विष् P. Â. 'to pervade,' gunate the vowel इ of the reduplicative syllable in all special forms, and do not gunate their radical vowel in strong forms before vowel-terminations; e.g. Pres. Ind. Par. नेनेडिम्, नेनेसि, नेनेत्ति; नेनेड्डः. Pres. Pot. नेनेड्याम्. Pres. Imperat. नेनेजानि, नेनेग्धि, नेनेकु; नेनेजाव. Imperf. अनेनेजम्, अनेनेक्, अनेनेक्; अनेनेड्डः; 3 Plur. अनेनेड्डुः. Pres. Ind. Âtm. नेनेजे. Pres. Pot. नेनेजीव. Pres. Imperat. नेनेजे. Imperf. अनेनेजि.

§ 287. वृ P. 'to fill,' is conjugated regularly like भृ; e.g. Pres. Ind. विरभि, विपारि, विपारि; विवृवः, विवृथः, विवृतः, विवृमः, विवृथ, विवृति. But वृ P. 'to fill,' changes its final ऋ in weak forms before vowel-terminations (except in the 3 Plur. Imperf.) to उ, and before consonantal terminations to ऊ (§ 46); e.g. Pres. Ind. विरभि, विपारि, विपारि; विपूर्ः, विपूर्थः, विपूर्तः; विरुवः, विरुथः, विरुति. Pres. Pot. विपूर्थाम्. Pres. Imperat. विपराणि, विपूर्हि, विरुवः; विपराव, विरुवः; 3 Plur. विपुरतु. Imperf. अपिररम्, अपिपः, अपिपः; अपिपूर्तः; 3 Plur. अपिपः.

§ 288. भी P. 'to fear,' optionally shortens its radical vowel in weak forms before consonantal terminations; e.g. Pres. Ind. विभीमि; Du. विभीवः or विभिषः, विभीथः or विभिथः, विभीतः or विभितः; 3 Plur. विभ्यति. Pres. Pot. विभीयाम् or विभिषाम्. Pres. Imperat. विभयानि, विभीहि or विभिहि. Imperf. अबिभयम्, अबिभे; 1 Du. अबिभीव or अबिभिष; 3 Plur. अबिभडुः.

§ 289. मा Â. 'to measure,' and हा Â. 'to go,' form their special bases before consonantal terminations मिमी, जिही, before vowel-terminations मिम्, जिह्; e.g. मा. Pres. Ind. मेम, मिमीचे, मिमीते; मिमीचहे, मिमाये. Pres. Pot. मिमीव. Pres. Imperat. मिमे, मिमीष्व, मिमीताम्; मिमाचहे. Imperf. अमिमि, अमिमीयाः, अमिमीत; 3 Plur. अमिमत.—हा, Pres. Ind. जिहे, जिहीचे, जिहीते; जिहीचहे, जिहाये; 3 Plur. जिह्वे.

§ 290. ह्य P. 'to abandon,' forms its special weak base before consonantal terminations, except in the Pres. Pot., जही or जहि, before vowel-terminations and in the Pres. Pot. जह्; the 2 Sing. Pres. Imperat. is जहाहि or जहीहि or जहिहि. Eg. Pres. Ind. जहामि, जहाति, जहाति; जहीवः or जहिषः, जहीथः or जहियः; 3 Plur. जहति. Pres. Pot. जह्याम्. Pres. Imperat. जहानि, जहाहि or जहीहि or जहिहि, जहातुः जहाव

जहीतम् or जहितम्; 3 Plur. जहतु. Imperf. अजहाद्; 1 Plur. अजहीव or अजहिह; 3 Plur. अजहद्.

Fifth Class (Soddī).

§ 291. श्रु P. 'to hear,' substitutes in the special base ऋ for रु; e.g. Pres. Ind. शृणोमि, शृणोषि, शृणोति; शृणुवः or शृण्वः &c.

Seventh Class (Rudhādī).

§ 292. वृ P. 'to kill,' forms its special strong base before consonantal terminations वृणेद्, before vowel-terminations regularly वणद्; e.g. Pres. Ind. वृणेशि, वृणेशि, वृणेशि; वृंद्, वृण्डः; 3 Plur. वृणन्ति. Pres. Pot. वृणाम्. Pres. Imperat. वृणहानि, वृणि, वृणेतु. Imperf. अवृणहन्, अवृणेद्, अवृणेत; 3 Plur. अवृणन्.

Eighth Class (Tandī).

§ 293. कृ P. 'to do,' forms its special strong base कृते, its special weak base कुरु; the final र of the latter is dropped before terminations beginning with वृ or म्, and in the Pres. Pot. Par. E.g. Pres. Ind. Par. कृतेमि, कृतेषि, कृतेति; कुरुः, कुर्यः, कुरुतः; कुरुन्, कुरुय, कुरुन्ति. Pres. Pot. कुर्याम्. Pres. Imperat. कुरुष्व, कुरु, कृतेतु; कुरुष्व, कुरुतम्. Imperf. अकुरुवन्, अकरोः, अकरोत्; अकुरुव, अकुरुतम्. Pres. Ind. Âtm. कुरुव, कुरुवे. Pres. Pot. कुरुष्व. Pres. Imperat. कुरु. Imperf. अकुरुव, अकुरुयाः.

Ninth Class (Kryddī).

§ 294. The roots धृ P. 'to shake,' पू P. 'to purify,' लृ P. 'to cut,' री P. 'to go,' &c., ली P. 'to attain,' ह्री P. 'to go,' &c., and all roots ending in ऋ shorten their radical vowel in the special tenses; e.g. पू, Pres. Ind. Par. पुनामि; Âtm. पुने.—लृ 'to cover,' Pres. Ind. Par. स्त्वामि; Âtm. स्त्वने.

§ 295. ग्रह P. 'to seize,' and ज्या P. 'to grow old' contract their radical र and या to ऋ and इ respectively; e.g. ग्रह, Pres. Ind. Par. गृह्णामि; Pres. Imperat. गृह्णानि, गृहाण, गृहातु.—ज्या, Pres. Ind. जिनामि, जिनासि, जिनाति &c.

§ 296. ज्ञा P. 'to know,' drops its radical nasal; e.g. Pres. Ind. Par. 3 Sing. जानाति; Âtm. जानीरे.

B.—GENERAL TENSES.

Perfect, Aorist, the two Futures, Conditional, Benedictive.

§ 297. (a) The rules for the formation of the general tenses apply to all primitive roots, i.e. to all roots of the first nine classes.

(b) Roots ending in ए, ऐ, and ओ are henceforth in every respect treated as roots ending in आ.

The intermediate इ.

§ 298. In the general tenses, and in the formation of verbal derivatives generally, terminations beginning with consonants (except इ) are sometimes added immediately to the root; far more frequently the vowel इ must be inserted between the root and the termination; and in the case of a limited number of roots इ may be inserted optionally. Thus the root भिद् forms its Simple Fut. भेत्स्यति *bhet-syati*, विद् cl. 2 'to know' forms वेदिस्यति *ved-i-syati*, and क्लिद् forms क्लेत्स्यति *klet-syati* or क्लेदिस्यति *kled-i-syati*; similarly, the same three roots form the Infinitives भेतुम् *bhet-tum*, वेदितुम् *ved-i-tum*, and क्लेतुम् *klet-tum* or क्लेदितुम् *kled-i-tum*. It is, then, most important to know, after which roots this intermediate इ may or should be inserted, and after which roots it ought not to be inserted, because without such knowledge hardly any tense or verbal derivative can be formed correctly; and from this point of view all roots may be divided into three classes: (a) roots after which the intermediate इ is *forbidden* (aniṭ* roots); (b) roots after which the intermediate इ may optionally be prefixed to terminations beginning with consonants (optionally aniṭ roots); and (c) roots after which the intermediate इ *must* be prefixed to terminations beginning with consonants (seṭ* roots).

(a) The intermediate इ is *forbidden* after the following roots (aniṭ roots):—

1. All monosyllabic roots ending in vowels, except roots ending in इ or ए, and except भि, वि, डी, घी, भु, भृ, वृ, ड 'to mix,' इ, हृ (in Par.); इ.
2. The following 100 roots ending in consonants†: शक्; पच, कुच,

* It means 'i prefixed;' aniṭ and seṭ are compounds of a+ṭ and sa+ṭ and mean therefore, the former, 'not having i prefixed' to the termination, and the latter, 'with i prefixed' or 'having i prefixed' to the termination.

† These roots (except कम्) are contained in the following memorial verses which the student may learn by heart:—

शक् पच मुच रिच वच सिच प्रच्छि न्यज निजिर्भजः ।
भञ् भृञ् भृञ् मस्त्रि यज युञ् रुञ् रञ्च विजिर् स्वस्त्रि सञ् सजः ॥ १ ॥
भद बुद विद डिद नुदि नुदः पप भिद विपतिर्दिदः ।
शद वदी स्वपतिः स्कृदि हदी कृष सुषि कुष्यती ॥ २ ॥
बभिर्भुषि रूषी राषि व्यष शुषः साषिसिष्यती ।
मय्य हनाप क्षिप छुपि तप तिपस्तृप्यतिदप्यती ॥ ३ ॥
लिप लृप वप शप स्वप मृषि यमृ रम् लभ गम् नम् यमो रभिः ।
कुषिर्दिशदिशी इञ् घृञ् रिञ् रुञ् लिञ् विञ् स्त्रिञ् कृषिः ॥ ४ ॥
निष् नृष दिष दुष पुष्य पिष विष शिष शुष क्षिप्यतयो घषिः ।
वसतिर्दिह दिह इहो नह मिह रह लिह वदिस्तथा ॥ ५ ॥

For लृप and वृप see (b) 3.

3. Of क्त्स्व and इत् (a, 1).

(c) Both Perfects may optionally be formed—

1. Of उष् P. 'to burn,' विद् P. 'to know,' जागृ P. 'to wake,' हरिषा P. 'to be poor;'

2. Of भी P. 'to fear,' भृ P. ᳚. 'to bear,' हृ P. 'to sacrifice,' and ह्री P. 'to be ashamed;'; these four roots are reduplicated even in the Periphrastic Perfect, and they then take the same reduplicative syllable which they take in the Present tense. (§ 235, 3; rt. भृ, Red. Perf. बनार, but Periph. Perf. विनराचकार).

(a.)—The Reduplicated Perfect.

§ 301. The base is formed by reduplication of the root.

(a) Roots beginning with consonants are reduplicated according to the rules laid down in § 230, &c.; final ए, ऐ and ओ, being by § 297, b treated as आ, are in the reduplicative syllable represented by अ; e.g.

rt. बुध्;	Perf. Base	बुबुध्;	3 Plur. P.	बुबुधुः.
rt. छिद्;	" "	चिच्छिद्;	" "	चिच्छिदुः.
rt. कृन्;	" "	चकृन्;	3 Sing. ᳚.	चकृने.
rt. कृन्;	" "	चकृन्;	3 Plur. P.	चकृनुः.
rt. स्कन्;	" "	चस्कन्;	" "	चस्कनुः.
rt. कृ;	" "	चकृ;	1 Plur. P.	चकृम.
rt. सिष्;	" "	सिषिष् (§ 232);	3 Plur. P.	सिषिषुः.
rt. स्तु;	" "	स्तु (§ 232);	1 Plur. P.	स्तुम.
rt. जे;	" "	जगा;	2 Sing. P.	जगाथ.

(b) When roots begin with इ or उ, these vowels are doubled; subsequently इ+इ and उ+उ unite to ई and ऊ; but when the radical इ and उ are changed to any vowel not homogeneous (§ 9) with them, the first इ and उ are changed to इव् and उव् respectively; e.g.

rt. इव्; Perf. B. इ+इव्; 3 Pl. P. इ+इवुः=ईवुः; 3 Sg. P. इ+एव=इवेव.
 rt. उव्; " उ+उव्; " " उ+उवुः=ऊवुः; " " उ+ओव=उवोव.
 rt. इ; " इ+इ; " " इ+इवुः=ईवुः; " " इ+आव=इवाव.

(c) Initial आ remains unchanged; initial अ, when prosodially short, is changed to आ; e.g.

rt. आप्; Perf. Base आप्; 3 Plur. P. आपुः.
 rt. अत्; " " आत्; " " " आतुः.

(d) To roots beginning with अ, prosodially long, and to roots beginning with ऋ, the syllable आम् is prefixed; e.g.

rt. अञ्ज्; Perf. Base आनञ्ज्; 3 Plur. P. आनञ्जुः.

rt. ऋञ्ज्; " " आनृञ्ज्; 3 Sing. A. आनृञ्जे.

§ 302. *Strong and weak forms*: The base of the Redupl. Perf. has often two forms, a strong base and a weak base. The strong base is used in the strong forms, the weak base in the weak forms. Strong forms are the three persons of the Singular in Parasmai.; the remaining forms of the Parasmai. and all the forms of the Âtmane. are weak.

§ 303. The weak base generally does not differ from the base formed by § 301. The strong base is formed from it thus:

(a) For penultimate (prosodially short) इ, उ, and ऋ Guṇa (ए, ओ, and अर्) is substituted; e.g.

rt. भिद्; Weak B. बिभिद्; Strong B. बिभेद्; 3 Sing. P. बिभेह.

rt. मुद्; " " उमुद्; " " मुतोद्; " " " मुतोह.

rt. कृष; " " चकृष; " " चकर्ष; " " " चकर्ष.

But rt. निन्द्; only Perf. Base निनिन्द्; " " " निनिन्व.

rt. मील; " " " मिमील; " " " मिमील.

(b) For final इ, ई, उ, ऊ, ऋ, ॠ, Guṇa or Vṛiddhi is substituted in the 1 Sing., only Guṇa in the 2 Sing., and only Vṛiddhi in the 3 Sing. Par.; e.g.

rt. नी; Weak base निनी; Strong base निने or निनै; 1 Sing. Par. निनय or निनाय; 2 Sing. निनेय or निनयिय; 3 Sing. निनाव.

rt. दु; Weak base दुदु; Strong base दुद्रो or दुद्रो; 1 Sing. Par. दुद्रव or दुद्राव; 2 Sing. दुद्रोथ; 3 Sing. दुद्राव.

rt. कृ; Weak base चकृ; Strong base चक्र or चक्रा; 1 Sing. Par. चकर or चकार; 2 Sing. चकर्थ; 3 Sing. चकार.

(c) Penultimate (prosodially short) अ is in the 1 Sing. Par. optionally lengthened; in the 2 Sing. it remains unchanged; in the 3 Sing. it must be lengthened; e.g.

rt. पच्; 1 Sing. Par. पपच or पपाच; 2 Sing. पपच्य (or पेचिय, § 317); 3 Sing. पपाच.

But rt. बन्ध; 1 Sing. Par. बबन्ध; 2 Sing. बबन्ध or बबन्धिय; 3 Sing. बबन्ध.

§ 304. *Personal terminations and intermediate इ*: The reduplicated (strong or weak) base takes the personal terminations given in col. III. of § 227. To the consonantal terminations (थ, व, य, से, महे, महे, and षे) the intermediate इ must be prefixed, except in the comparatively rare cases where इ is absolutely forbidden (§ 305), or only optionally permitted (§ 306). E.g.

rt. निङ्; Str. B. विभेङ्, 2 Sing. P. विभेदिय; W. B. विभिङ्, 1 Plur. P. विभिदिम.
 rt. तुङ्; " " तुतोङ्, " " " तुतोदिय; " " तुतुङ्, " " " तुतुदिम.
 rt. कृष्; " " चकृष्, " " " चकृदिय; " " चकृष्, " " " चकृदिम.
 rt. निन्ङ्, निनिन्दिद्य, निनिन्दिम; rt. मील्, मिमीलिय, मिमीलिम.

§ 305. (a) इ is never prefixed to the consonantal terminations when they are added to the eight roots :—

कृ 'to do' (except when it is changed to स्कृ; see § 487, l), भृ 'to bear,'
 वृ 'to choose,' छ 'to go,' हु 'to run,' श्रु 'to hear,' स्तु 'to praise,' and सु
 'to flow;' e.g.

rt. कृ; Weak B. चकृ; 1 Pl. P. चकृम; Strong B. चकृ; 2 Sg. चकृय.

rt. हु; " " हुहु; " " " हुहुम; " " हुह्री; " " हुह्रिय.

(But of संस्कृ 2 Sing. P. संचस्कृदिय. वृ likewise forms the 2 Sing. Par. in classical Sanskrit वचरिय.)

(b) Besides, इ is never prefixed to the termination य after monosyllabic roots ending in ऋ, except ऋ 'to go,' and रु 'to sound;' e.g.

rt. रु; 2 Sing. P. रुस्वर्य.

§ 306. (a) इ may optionally be prefixed to the consonantal terminations when they are added to the optionally-*ani* roots enumerated in § 298, b, 2 and 3; e.g.

rt. सिध्; Weak B. सिधिध्; 1 Plur. P. सिधिन्म or सिधिदिम; Strong B. सिधेध्; 2 Sing. P. सिधेद्ध or सिधेदिय.

(b) Besides, इ may optionally be prefixed to the termination य, when it is added to *ani* roots ending in vowels (except ऋ), or to *ani* roots which contain the vowel अ (§ 298, a); इ is optionally prefixed to य also after रु and वृ; e.g.

rt. गी; Strong B. गिने; 2 Sing. P. गिनेय or गिनदिय.

rt. इन्; " " अपन्; " " " अपन्थ or अपनिय.

rt. रु; " " सत्वरु; " " " सत्वर्य or सत्वरिय.

Exception: अद् 'to eat,' and ऋधे 'to cover,' must insert इ before य; 2 Sing. P. आदिय, विष्मदिय.

§ 307. Rules of Sandhi :—

Before vowel-terminations (including here the consonantal terminations when इ is prefixed to them) final vowels of the reduplicated base undergo the following changes :—

(a) इ and ई, when preceded by one consonant, are changed to ऋ; when preceded by more consonants, to इऋ; e.g.

rt. चि;	Weak B.	चिचि;	2 Plur. P.	चिच्य;	1 Plur. P.	चिचियम.
rt. नी;	" "	निनी;	" "	निन्व;	" "	निन्विम.
rt. क्षि;	" "	चिक्षि;	" "	चिक्षिब;	" "	चिक्षियम.
rt. प्री;	" "	पिप्री;	" "	पिप्रिय;	" "	पिप्रियिम.

(b) उ and ऊ are always changed to उर्; e.g.

rt. उ;	Weak B.	उउ;	2 Plur. P.	उउव;	1 Plur. P.	उउविम.
rt. पू;	" "	पुपू;	" "	पुपुव;	" "	पुपुविम.

(c) क्, when preceded by one consonant, is changed to इ; when preceded by more consonants, to अर्; e.g.

rt. धृ;	Weak B.	दधृ;	2 Plur. P.	दध्र;	1 Plur. P.	दध्रिम.
rt. स्मृ;	" "	सस्मृ;	" "	सस्मर;	" "	सस्मरिम.

(When क् by § 487, b, is changed to स्क्, it is in the Redupl. Perf. treated like a root commencing with two consonants; e.g. 2 Plur. Par. संचस्कर; 1 Plur. Par. संचस्करिम.)

(d) क् is changed to अर्; optionally to अर् or इ in इ, पू, and धृ; e.g.

rt. कृ;	Weak B.	चकृ;	2 Plur. P.	चकर;	1 Plur. P.	चकरिम.
rt. हृ;	" "	दहृ;	" "	दहर or दह्र;	" "	दहरिम or दह्रिम.

(e) ए, ऐ, ओ, and औ, substituted for final ह, ई, उ, and ऊ, are changed to अय्, आय्, अर्, and आर्, respectively; e.g.

rt. नी;	Strong B.	निने or निनै;	1 Sing. P.	निनय or निनाय.
rt. स्तु;	" "	स्तुतो or स्तुटी;	" "	स्तुतय or स्तुताय.

§ 308. The rules which regulate the euphonic changes which take place when final consonants of the reduplicated base come in contact with initial letters of terminations apply equally to the finals of roots and to the initial letters of terminations in other general tenses and in the formation of words generally. They are therefore, in order to make them more widely applicable, and to save repetition, given here somewhat more fully than would have been necessary for the Reduplicated Perfect. With some of these rules the student has been made acquainted in § 255.

§ 309. When final consonants of roots meet with initial letters of terminations the rules given in §§ 50—59 must be observed. Moreover—

(a) Final य् and र् are dropped before all initial consonants except य्; e.g.

पूय् + त = पूत; स्तुर् + न = स्तुन (§§ 46; 58).

(b) Final म् is changed to न् before all initial consonants except ह् and स; e.g.

जगम् + वस् = जगन्वस्; गम् + तुम् = गन्तुम्; चक्षम् + ज्ञे = चक्षन्ज्ञे; चक्षम् + वहे = चक्षण्वहे (§ 58.)

§ 310. Before initial स्—

(a) Final च्, छ्, छ्, ज्, ज्, ग्, घ्, ङ्, and ह् are changed to क् (observe § 53), after which स् is changed to ख् (§ 59); the final ह् of नह्, however, is changed to न्; e.g.

पच् + स्यति = पक्ष्यति; व्रज् + स्यति = व्रज्यति; आनघ् + से = आनक्षे;
जगाह् + से = जपाक्षे; नह् + स्यति = नस्स्यति.

(b) Final न् and म् are changed to Anusvara; e.g.

चक्षन् + से = चक्षंसे; मन् + स्यते = मंस्यते.

(c) Final स् is changed to न्; e.g.

वस् + स्यति = वस्स्यति; अवास् + सीत् = अवास्सीत्.

§ 311. Before an initial sord dental (ठ or थ) —

(a) Final च्, ज् (except of the roots mentioned under b), and the final ज् of लज् are changed to क्; e.g.

मुच् + त = मुक्त; पपच् + थ = पपक्थ; युज् + त = युक्त; तस्यज् + थ = तस्यक्थ.

(b) Final छ्, छ्, ग्, घ्, ङ्, the final ज् of भ्रज्, मृज्, वज्, राज्, सृज्, and the final ज् of भ्रज् are changed to क्, after which the initial dental is changed to the corresponding lingual (§ 56); e.g.

वज्रज् + थ = वज्रठ; वृज् + त = वृठ; व्रज् + थ = व्रठ; आनभ् + थ = आनठ; सृज् + त = सृठ; सस्रज् + थ = सस्रठ.

(c) Final ह् of roots beginning with ह् combines with initial त् or थ् to ठ्; e.g.

हृ + त = हृठ; हृ + थ = हृथ.

(d) Final ह् of other roots combines with initial त् or थ् to ठ्, before which (short) अ, इ, and उ are lengthened, except in वृह् and सृह्, the अ of which is changed to ओ; e.g.

लिह् + त = लीठ; ववृह् + थ = ववृठ; उवृह् + थ = उवृठ; वृ + तुम् = वीतुम्.

(e) The final ह् of वृह्, मृह्, ब्रिह्, and सृह् may follow either (c) or (d); the final ह् of नह् combines with त् or थ् to न्; e.g.

ब्रौह् + तुम् = ब्रौह्म or ब्रौदुम्; मृह् + त = मृथ् or मृठ; नह् + त = नन्; ननह् + थ = ननन्.

§ 312. Before initial ष्—

(a) The finals mentioned in § 311 (a) are changed to ग्, those mentioned in § 311 (b) to ङ्; after the latter, ष् is changed to ह् e.g.

अमुच् + ष्म = अमुग्म;

आनघ् + षे = आनहृहे.

of pre
131.
anants

(b) Final ह् combines with the ध् of भ् as it combines with an initial surd dental (§ 311 c, d, e); but here § 53 must be observed; e.g.

अनुह् + भ् = अनुभ्भ्;

जगाह् + धे = जगाधे.

§ 313. The initial ध् of the termination धे of the 2 Plur. Perf. Âtm.-

(a) must be changed to ह् when it is preceded by (radical) ह् or ऋ; e.g.

rt. स्तु; स्तु + धे = स्तुह्;

rt. कृ; कृ + धे = कृह्.

(b) may optionally be changed to ह् when the intermediate ह् is prefixed to it, provided this ह् be preceded by a semivowel or ह्; e.g.

rt. लृ; लृ + ह् + धे (by § 307 b) = लृलृह् + धे = लृलृहिधे or लृलृहिह्.

Paradigms:

§ 314. The Reduplicated Perfect of भिद् P. Â. 'to split,' तुह् P. Â. 'to strike,' निह् P. 'to blame,' कम् P. Â. 'to go,' भस् P. Â. 'to be' (only used as an auxiliary verb), भञ्ज् P. 'to anoint,' इष् P. 'to wish,' ऋष् P. 'to praise,' नी P. Â. 'to lead,' क्री P. Â. 'to buy,' ह्व P. Â. 'to join,' स्तु P. Â. 'to praise,' कृ P. Â. 'to do,' वृ Â. 'to die' (which forms the Redupl. Perf. in Par), स्मृ P. 'to remember,' कृ P. Â. 'to scatter.'

1. Rt. भिद्.

Strong B. विभेद्.

Weak B. विभिद्.

2. Rt. तुद्.

Strong B. तुतोद्.

Weak B. तुतुद्.

	Par.	Âtm.	Par.	Âtm.
Sing.	1. विभेद्	विभिदे	तुतोद्	तुतुदे
	2. विभेदिथ	विभिदिथे	तुतोदिथ	तुतुदिथे
	3. विभेद	विभिदे	तुतोद्	तुतुदे
Dual.	1. विभिदिव	विभिदिवहे	तुतुदिव	तुतुदिवहे
	2. विभिदथुः	विभिदाथे	तुतुदथुः	तुतुदाथे
	3. विभिदतुः	विभिदाते	तुतुदतुः	तुतुदाते
Plur.	1. विभिदिम	विभिदिमहे	तुतुदिम	तुतुदिमहे
	2. विभिद	विभिदिध्वे	तुतुद	तुतुदिध्वे
	3. विभिदुः	विभिदिरे	तुतुदुः	तुतुदिरे

3. Rt. निन्द्. 4. Rt. क्रम्. 5. Rt. अस्.
 Perf. B. निनिन्द्. S. B. चक्रम् or चक्राम्, Perf. B. आस्.
 W. B. चक्रम्.

	Par.	Par.	Âtm.	Par.	Âtm.
Sing.	1. निनिन्द्	चक्राम or चक्रम	चक्रमे	आस	आसे
	2. निनिन्दिथ	चक्रमिथ	चक्रमिथे	आसिथ	आसिथे
	3. निनिन्द्	चक्राम	चक्रमे	आस	आसे
Dual.	1. निनिन्दिथ	चक्रमिव	चक्रमिवहे	आसिव	आसिवहे
	2. निनिन्द्थुः	चक्रमथुः	चक्रमाथे	आसथुः	आसाथे
	3. निनिन्द्तुः	चक्रमतुः	चक्रमाते	आसतुः	आसाते
Plur.	1. निनिन्दिम	चक्रमिम	चक्रमिमहे	आसिम	आसिमहे
	2. निनिन्द्	चक्रम	चक्रमिध्वे	आस	आसिध्वे
	3. निनिन्दुः	चक्रमुः	चक्रमिरे	आसुः	आसिरे
6. Rt. अञ्ज्. 7. Rt. इष्. 8. Rt. कृच्. 9. Rt. नी.					
Perf. B. आनञ्ज्. S. B. इयेष्. S. B. आनृच्. S. B. निने or निनै.					
W. B. ईष्. W. B. आनृच्. W. B. निनी.					

	Par.	Par.	Par.	Par.	Âtm.
Sing.	1. आनञ्ज	इयेष्	आनृच्	निनाय or निनय	निन्ये
	2. आनञ्जिथ or आनञ्जथ	इयेषिथ	आनृचिथ	निनयिथ or निनेथ	निन्यिथे
	3. आनञ्ज	इयेष्	आनृच्	निनाय	निन्ये
Dual.	1. आनञ्जिव or आनञ्जिव	इयिव	आनृचिव	निन्यिव	निन्यिवहे
	2. आनञ्जथुः	ईपथुः	आनृचथुः	निन्यथुः	निन्याथे
	3. आनञ्जतुः	ईपतुः	आनृचतुः	निन्यतुः	निन्याते

Plur.	1. आनञ्जिम ईषिम आनृचिम निन्यिम निन्यिमहे
	or आनञ्जम
	2. आनञ्ज ईष आनृच निन्य निन्यिध्वे or ंद्वे
	3. आनञ्जुः ईषुः आनृचुः निन्युः निन्यिरे

10. Rt. क्री.

Strong B. चिक्रे or चिक्रै.

Weak B. चिक्री.

11. Rt. यु.

Strong B. युयो or युयौ. *unlike*

Weak B. युयु.

	Par. Âtm.		Par. Âtm.	
Sing.	1. चिक्राय or चिक्रय	चिक्रिये	युयाव or युयव	युयुवे
	2. चिक्रयिथ or चिक्रेथ	चिक्रियिषे	युयविथ	युयुविषे
	3. चिक्राय	चिक्रिये	युयाव	युयुवे
Dual.	1. चिक्रियिव	चिक्रियिवहे	युयुविव	युयुविवहे
	2. चिक्रियथुः	चिक्रियाथे	युयुवथुः	युयुवाथे
	3. चिक्रियतुः	चिक्रियाते	युयुवतुः	युयुवाते
Plur.	1. चिक्रियिम	चिक्रियिमहे	युयुविम	युयुविमहे
	2. चिक्रिय	चिक्रियिध्वे or ंद्वे	युयुव	युयुविध्वे or ंद्वे
	3. चिक्रियुः	चिक्रियिरे	युयुवुः	युयुविरे

12. Rt. स्तु.

Strong B. तुष्टो or तुष्टौ.

Weak B. तुष्टु.

13. Rt. कृ. (10)

Strong B. चकार or चकार्.

Weak B. चकृ.

	Par. Âtm.		Par. Âtm.	
Sing.	1. तुष्टाव or तुष्टव	तुष्टुवे	चकार or चकर	चक्रे
	2. तुष्टोथ	तुष्टुषे	चकर्थ	चकृषे
	3. तुष्टाव	तुष्टुवे	चकार.	चक्रे

Dual.	1. तुष्टुव	तुष्टुवहे	चकृव	चकृवहे
	2. तुष्टुवथुः	तुष्टुवाथे	चक्रथुः	चक्राथे
	3. तुष्टुवतुः	तुष्टुवाते	चक्रतुः	चक्राते
Plur.	1. तुष्टुम	तुष्टुमहे	चकृम	चकृमहे
	2. तुष्टुव	तुष्टुवहे	चक्र	चक्रुहे
	3. तुष्टुवुः	तुष्टुविरे	चक्रुः	चक्रिरे
	14. Rt. मृ.	15. Rt. स्मृ.	16. Rt. कृ.	<i>scatter</i>

Strong B. ममर् Strong B. सस्मर् Strong B. चकर्
 or ममार. or सस्मार. or चकार.

Weak B. ममृ. Weak B. सस्मृ. Weak B. चकृ. *scatter*

	Par.	Par.	Par.	Átm.
Sing.	1. ममार or ममर	सस्मार or सस्मर	चकार or चकर	चक्रे
	2. ममर्थ	सस्मर्थ	चकरिथ	चकरिथे
	3. ममार	सस्मार	चकार	चक्रे
Dual.	1. ममिव	सस्मरिव	चकरिव	चकरिवहे
	2. ममथुः	सस्मरथुः	चकरथुः	चकराथे
	3. ममतुः	सस्मरतुः	चकरतुः	चकराते
Plur.	1. ममिम	सस्मरिम	चकरिम	चकरिमहे
	2. मम	सस्मर	चकर	चकरिध्वे or ३
	3. मम्वुः	सस्मरुः	चकरुः	चकरिरे

The Reduplicated Perfect of Roots the Reduplicated Base of which is weakened in the weak forms.

§ 315. Roots in आ, (ए, ऐ, and ओ, cf. § 297, b) drop their final vowel in all weak forms, and before the termination of the 2 Sing. Par., when it has the intermediate इ prefixed to it. In the 1 and 3 Sing. Par. the final radical आ combines with the termination अ to औ. E.g. दा P. \hat{A} . 'to give,' सि P. 'to sing;'

17 Rt. दा			18 जे.		
Strong B. ददा			जगा.		
Weak B. दद्			जग्.		
	Par.	Âtm.	Par.		
Sing.	1. ददौ	ददे	जगौ		
	2. ददाथ or ददिथ	ददिषे	जगाथ or जगिथ		
	3. ददौ	ददे	जगौ		
Dual.	1. ददिव	ददिवहे	जगिव		
	2. ददथुः	ददाथे	जगथुः		
	3. ददतुः	ददाते	जगतुः		
Plur.	1. ददिम	ददिमहे	जगिम		
	2. दद	ददिध्वे	जग्		
	3. ददुः	ददिरे	जगुः		

§ 316. The roots गन् 'to go,' हन् 'to strike,' जन् 'to be born,' खन् 'to dig,' and घस् 'to eat' drop their radical vowel in weak forms only; the ह् of हन् is changed to घ् in all reduplicated forms. *E.g.* rt. गन्. Strong B. जगम् or जगाम्, Weak B. जग्म्;

Par.			Âtm.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. जगाम or जगम्	जग्मिव	जग्मिम	जग्मे	जग्मिवहे	जग्मिमहे
2. जगन्थ or जगमिथ	जग्मथुः	जग्म	जग्मिषे	जग्माथे	जग्मिध्वे
3. जगाम	जग्मतुः	जग्मुः	जग्मे	जग्माते	जग्मिरे

Perf. Par. of हन् = जघान or जघन, जघन्थ or जघनिय, जघान; जघ्निव &c.

Perf. Âtm. of जन् = जज्ञे; Perf. Par. of घस् = जघास or जघस, जघ्निव, जघ्निम &c.

§ 317. Roots which contain the vowel अ between two simple radical consonants, and which do not begin with a guttural, nor with an aspirate letter, nor with द्, instead of taking reduplication, change their radical

vowel to ए in all weak forms, and before the termination of the 2 Sing. Par., when it has the intermediate इ prefixed to it. *E.g.* rt. पक् P. Â. 'to cook,' Strong B. पपक् or पपाक्, Weak B. पेक्;

Par.			Âtm.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. पपाक् or पपक्	पेचिव	पेचिम	पेचे	पेचिवहे	पेचिमहे
2. पपक्थ or पेचिथ	पेचथुः	पेच	पेचिषे	पेचाथे	पेचिध्वे
3. पपाच	पेचतुः	पेचुः	पेचे	पेचाते	पेचिरे

Perf. Par. of पक्=पपात or पपत, पेतिथ (only), पपात; पेतिव &c.

§ 318. (a) The roots लप् Â. 'to be ashamed,' फल् P. 'to burst,' भञ् P. Â. 'to share,' कृ P. 'to cross' (by § 303 b and § 307 d changeable to लृ in the 2 Sing. and in weak forms) and राक्ष in the sense of 'to injure' likewise follow § 317; *e.g.*

लृ. भञ्; 3 Sing. Par. बभाञ्, Du. भेजतुः, Plur. भेजुः; 3 Sing. Âtm. भेजे. rt. कृ; 3 Sing. ततार, Du. तेरतुः, Plur. तेरुः.

(b) The roots लम् P. 'to tremble,' भ्रम् P. 'to roam,' स्त्रम् P. 'to sound,' स्त्रन् P. 'to sound,' जृ P. 'to grow old,' भाञ् Â. 'to shine,' राञ् P. Â. 'to shine,' मन्थ् P. 'to tie,' and दम् P. 'to deceive' follow § 317 optionally. मन्थ् and दम्, when they follow § 317, drop their nasal. *E.g.*

rt. लम्;	तत्रास,	तत्रासतुः	or त्रेसतुः,	तत्रासुः	or त्रेसुः;
rt. जृ;	जज्जार,	जज्जारतुः	or जेरतुः,	जज्जः	or जेरुः;
rt. राञ्;	रराञ्,	रराञ्जतुः	or रेजतुः,	रराञ्जः	or रेजुः;
rt. मन्थ्;	जमन्थ,	जमन्थतुः	or मेथतुः,	जमन्थुः	or मेथुः.

(c) क्षप् P. 'to strike' forms its Perfect (against § 317) according to the general rule; *e.g.*

3 Sing. क्षास, Du. क्षासतुः, Plur. क्षासुः.

§ 319. (a) The roots वक् 'to speak,' वृक् 'to say,' वृक् 'to sow,' वृक् 'to wish,' वस 'to dwell,' and वह् 'to carry' substitute उ for the reduplicative syllable व (*e.g.* वक्, reduplicated उवक्); in the weak forms (but not in 2 Sing. Par.) they further substitute उ also for the radical व, and contract the reduplicative उ and the radical उ to ऊ (उ + उक् = ऊक्). *E.g.* rt. वक् P. Â., Strong B. उवक् or उवाक्, Weak B. ऊक्;

Par.			Ātm.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. उवाच or उवच	ऊचिव	ऊचिम	ऊचे	ऊचिवहे	ऊचिमहे
2. उवक्थ or उवचिथ	ऊचथुः	ऊच	ऊचिषे	ऊचाथे	ऊचिध्वे
3. उवाच	ऊचतुः	ऊचुः	ऊचे	ऊचाते	ऊचिरे

Perf. Par. of वह् = उवाह or उवह, उवोह (§ 311, d) or उवहिय, उवाहः ऊचिव &c.; Ātm. ऊहे &c.

(b) Similarly यज् 'to sacrifice' forms its strong base इवाज् or इयाज् and its weak base ईज्; e.g. Par. इयाज or इयज, इयह or इयजिय, इवाजः ईजिव &c.

§ 320. (a) The roots व्यच् P. 'to surround,' व्यप् P. 'to strike,' उवा P. 'to grow old,' and स्वप् P. 'to sleep' substitute in weak forms ह and उ for य or या and व respectively, and they have the same vowels in the reduplicative syllable of the whole of the Perfect; e.g.

rt. व्यध्; विव्याध, विविधतुः, विविधुः

rt. स्वप्; सुप्वाप, सुप्पतुः, सुप्पुः (§ 232);

rt. उवा; Sing. जिज्यौ, जिज्याथ or जिजियथ, जिज्यौ; Du. जिजिवह.

(b) मृह् P. Ṁ. 'to seize' substitutes in weak forms क् for र; e.g. जमाह, जगृहतुः, जगृहः.

Irregular Reduplicated Perfects.

§ 321. भू P. Ṁ. 'to be' forms its Reduplicated Perfect thus :

Par.			Ātm.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. बभूव	बभूविव	बभूविम	बभूवे	बभूविवहे	बभूविमहे
2. बभूविथ	बभूवथुः	बभूव	बभूविषे	बभूवाथे	बभूविध्वे or द्वे
3. बभूव	बभूवतुः	बभूवुः	बभूवे	बभूवाते	बभूविरे

§ 322. (a) द्युत् Ṁ. 'to shine' and व्यप् Ṁ. 'to suffer' take in the reduplicative syllable the vowel ह; e.g. 3 Sing. दिद्युते, दिव्यधे.

(b) अह् Ṁ. 'to pervade' forms its Perfect base आनह्; e.g. 3 Sing. आनधे; 2 Sing. आनसिषे or आनक्षे (§ 306 a); &c.

(c) ग् P. 'to go' and गृह् P. 'to go' form their Perfect bases आगृ and आनहृ respectively; e.g. rt. ग्, Sing. आर, आरिय, आर; 3 Plur. आरुः; rt. गृह्, 3 Sing. आनहृ; Du. आनहृतुः; Plur. आनहृः.

(d) जि P. \hat{A} . 'to conquer' and हि P. 'to throw' substitute ए and ष respectively for their radical consonant; चि P. \hat{A} . 'to gather' optionally substitutes ङ. E.g. जि, Perf. B. जिति; 3 Sing. Par. जिगाव, \hat{A} tm. जिग्ये.—हि, Perf. B. हिति; 3 Sing. जिषाव, Plur. जिष्युः.—चि, Perf. B. चिति or चिकि; 3 Sing. Par. चिषाव or चिकाव, \hat{A} tm. चिष्ये or चिक्ये.

§ 323. कुर 'to be crooked' and certain other roots of the sixth (*tuddādi*) class retain their radical vowel unchanged in the 2 Sing. Par. and optionally in the 1 Sing. Par., e.g. चुकोट or चुकुट, चुकुटिय, चुकोट. The same roots retain their vowel unchanged also in other tenses which usually require the radical vowel to be gunated.

§ 324. दृश् P. 'to see' and सूश् P. 'to emit' form the 2 Sing. रदृशिय or रदृष्ट, ससृजिय or ससृष्ट; otherwise they are regular; e.g. 1 Sing. रदृशे, Du. रदृशिव, &c.

§ 325. (a) प्याश् \hat{A} . 'to grow,' and ह्वे P. \hat{A} . 'to call' form their Perfects from पी and हृ respectively; चि P. 'to swell' optionally forms its Perfect from घृ. E.g. प्याश्, 3 Sing. पिष्ये.—ह्वे, 3 Sing. Par. घुहाव, \hat{A} tm. घुह्ये.—चि, 3 Sing. चिष्याव or घुषाव.

(b) ष्ये P. \hat{A} . 'to cover' forms the strong base विष्यव, and the weak base विवी; e.g. Par. विष्याव or विष्यव, विष्ययिय (§ 306), विष्याव; विष्यिव &c. \hat{A} tm. विष्ये.

(c) वे P. \hat{A} . 'to weave' is regular; or forms its strong base उवव, and its weak base ऊव or ऊव. E.g. 3 Sing. Par. ववौ or उवाव; 3 Du. ववतुः or ऊवतुः or ऊवतुः.

§ 326. (a) स्वस्त्र् \hat{A} . 'to embrace' optionally drops its nasal; e.g. 3 Sing. सस्वस्त्रे or सस्वस्त्रे.

(b) रे \hat{A} . 'to guard' forms its Perfect base रिति; e.g. 3 Sing. रिष्ये.

§ 327. Of the Perfect of अह् 'to say' only the following forms of the Parasmai. are in use:

Sing.	Dual.	Plur.
2. आत्व	आहथुः	
3. आह	आहतुः	आहुः

All these forms convey the sense of a Present tense ('he says,' &c.), and are considered as optional substitutes for the corresponding forms of the Present tense of rt. वृ (§ 275).

b.—The Periphrastic Perfect.

§ 328. The Periphrastic Perfect is formed by affixing आत् to the root and by adding to the base formed in this manner the Redupl. Perf.

Parasmai. or *Ātmane*. of कृ 'to do' (§ 314, 13), or the Redupl. Perfect Parasmai. of अस् 'to be' (§ 314, 5) or of भू 'to be' (§ 321). The Red. Perf. Parasmai. of कृ is employed after verbs which are conjugated in the Parasmaipada, the Red. Perf. *Ātmane*. of कृ after verbs which are conjugated in the *Ātmanepada*. The Perf. Par. of अस् and भू is used both after Parasmai. and after *Ātmanepada* verbs. *E.g.*

उन्द् P. 'to moisten,' 3 Sing. उन्दांचकार, or उन्दामास, or उन्दांबभूव.

एध् *Ā*. 'to grow,' 3 Sing. एधांचक्रे, or एधामास, or एधांबभूव.

§ 329. A penultimate (prosodially short) vowel or a final vowel is gunated before आम्, except in विद् 'to know' (§ 300 c); *e.g.* ओषांचकार (or उवोष), जाग्रांचकार (or जजागार), बिभयांचकार (or बिभाव), बिभरांचकार (or बभार); but विसांचकार (or विवेद).

Paradigms :

§ 330. The Periphrastic Perfect of उन्द् P. 'to moisten,' and of आस् *Ā*. 'to sit.'

Parasmai.

Sing.	1. उन्दांचकार or ञ्चकर or उन्दामास or उन्दांबभूव	
	2. उन्दांचकर्ष	उन्दामासिथ उन्दांबभूविथ
	3. उन्दांचकार	उन्दामास उन्दांबभूव
Dual.	1. उन्दांचकृव	उन्दामासिव उन्दांबभूविव
	2. उन्दांचक्रथुः	उन्दामासथुः उन्दांबभूवथुः
	3. उन्दांचक्रतुः	उन्दामासतुः उन्दांबभूवतुः
Plur.	1. उन्दांचकृम	उन्दामासिम उन्दांबभूविम
	2. उन्दांचक्र	उन्दामास उन्दांबभूव
	3. उन्दांचक्रुः	उन्दामास्रुः उन्दांबभूव्रुः

Ātmane.

Sing.	1. आसांचक्रे or आसामास or आसांबभूव	
	2. आसांचकृषे	आसामासिथ आसांबभूविथ
	3. आसांचक्रे	आसामास आसांबभूव

Dual.	1. आसांचकृबहे	or	आसामासिव	or	आसांबभूविव
	2. आसांचक्राथे		आसामासयुः		आसांबभूवयुः
	3. आसांचक्राते		आसामासतुः		आसांबभूवतुः
Plur.	1. आसांचकृमहे		आसामासिम		आसांबभूविम
	2. आसांचकृद्धे		आसामास		आसांबभूव
	3. आसांचक्रिरे		आसामासुः		आसांबभूवुः

2.—THE AORIST.

§ 331. (a) The common characteristic of all Aorists is the augment अ, prefixed to the root (§ 229).

(b) The personal terminations are either added immediately to the root or to a base formed from the root by the addition of अ (*Radical Aorist*), or a Sibilant is prefixed to them before they are added to the root (*Sibilant-Aorist*). There are three varieties of the Radical Aorist (Forms I., II., and III.) and four varieties of the Sibilant-Aorist (Forms IV., V., VI., and VII.)

§ 332. A few general remarks may help the student to master the special rules, to be given below, according to which a root must take one or another of the seven forms of the Aorist:

1. The most general and important forms are Form IV. (in sam, sñh, stñ) and Form V. (in iñham, ñh, it). Form IV. is the common form for aniñ roots, and Form V. the common form for señ roots (§ 298). Optionally aniñ roots would of course take either form.

2. *Exceptions:* (a) Roots ending in आ (ए, ऐ, and औ) and a few other aniñ roots, take Form VI. (in siñham, sñh, stñ). As this form is used only in Parasmai., the same roots will take Form IV., the ordinary form for aniñ roots, in Átmane.

(b) Aniñ roots ending in a sibilant or ह, preceded by इ, उ, or ऋ, take Form VII. (in sam, sañ, sat) both in Parasmai. and Átmane.

3. *Exception to 2 (a):* Eleven roots, specially to be enumerated, which according to 2 (a) would take Form VI., and the señ root ऋ, which should take Form V., take Form I. (in am, ñ, t). As this form too is used only in Parasmai., the same roots will in Átmane. take Forms IV. or V., according as they are aniñ or señ.

4. There remain Form II. (in am, añ, at) and the reduplicated Form III. (also in am, añ, at). Of these, Form III. is peculiar to only very few primitive roots. Form II. is peculiar chiefly to certain roots of the 4th

(*divādi*) class, and to roots of the 1st (*bhūādi*) and 6th (*tuddādi*) classes which form the special base irregularly; most roots take it only in Parasmai., while in Ātmane. they take Forms IV. or V., according as they are *aniṣ* or *seṣ*.

a.—The Radical Aorist.

1.—First Form (only Parasmaipada).

§ 333. The personal terminations given in col. II. of § 227 are added immediately to the root; in the 3 Plur. ङ is substituted for अन्, and before it a final radical vowel is dropped.

§ 334. *Paradigms:* The first Form of the Radical Aorist of पा P. 'to drink,' धे P. 'to suck,' सो P. 'to finish' (see § 297, b).

Parasmaipada.

Sing.	1. अपाम्	अधाम्	असाम्
	2. अपाः	अधाः	असाः
	3. अपात्	अधात्	असात्
Dual.	1. अपाव	अधाव	असाव
	2. अपातम्	अधातम्	असातम्
	3. अपाताम्	अधाताम्	असाताम्
Plur.	1. अपाम	अधाम	असाम
	2. अपात	अधात	असात
	3. अपुः	अधुः	असुः

§ 335 Irregular Aorists of the first Form :

(a) भू 'to be' retains the termination अन् in the 3 Plur. and changes its final ऊ before vowel-terminations to ऊर् (as in the Perf.); e. g. अभूवन्, अभूः, अभूत्; 3 Plur. अभूवन्.

(b) इ 'to go' forms this Aorist from गा; e. g. 3 Sing. अगात्.

§ 336. Only twelve roots take this form of the Radical Aorist in Parasmai., viz. the *aniṣ* roots इ 'to go' (अगात्), घ्रा 'to smell,' छो 'to cut,' दा 'to give,' द्रो 'to cut,' धा 'to place,' धे 'to suck,' पा 'to drink,' सो 'to sharpen,' सो 'to finish,' and स्या 'to stand,' and the *seṣ* root भू 'to be.' Of these, घ्रा, छो, द्रो, and सो take also Form VI. (अघ्रासीत्, अछासीत् &c); धे takes also Forms III. and VI. (अदधत् and अधासीत्).—दा, धा, and स्या take in Ātmane. Form IV. (अदित, अधित, अस्थित),—and भू takes in Ātmane. Form V. (अभविट्).—The root इ with the prep. अधि takes in Ātmane. Form IV. (अध्यगीट् or अध्येष्ट 'he has studied').

लुभ् (but लुभ् cl. 6 अलोभीत्), दाक् (also when belonging to cl. 5), दाप्, दाष्, शुष्, भ्रम्, भिष् (except in the sense of 'to embrace,' see § 366), सिष् (but सिष् cl. 1 'to govern,' असैत्सीत् or असेषीत्, and सिष् cl. 1 'to go,' असेषीत्), सिद्, दष्.

(c) The roots आप्, गम्, घस्, पिष्, मुच्, विद् cl. 6, दाद्, शिष् cl. 7, सद्, छप्.

Those of the roots enumerated under *a, b, c*, which are *aniṣ*, take in *Ātm.* form IV.; *e.g.* rt. मुच्, अमुक्त; those which are optionally *aniṣ*, take in *Ātm.* form IV. or V.; *e.g.* rt. स्यन्द्, अस्यन्त or अस्यन्दिद्; the remaining (*set*) roots take in *Ātm.* form V.; *e.g.* rt. द्युत्, अद्योतिद्.

4. (a) The *aniṣ* roots क्षुद्, छिद्, वृग्, निज्, निद्, युज्, रिच्, रुष्, विष्, and स्कन्द् may optionally take this form or form IV. in Par.; in *Ātm.* they can take only form IV.; *e.g.* rt. क्षुद्, Par. अभुवत् or अक्षौत्सीत्; *Ātm.* अभुक्त.

(b) The *set* roots द्युष्, द्युत्, छृद्, जृ, दृ, जुष् cl. 1, रुद्, शुष् cl. 4, द्युन्, and स्तम्भ् may optionally take this form or form V. in Par.; in *Ātm.* they can take only form V.; *e.g.* rt. छृद्, Par. अच्युवत् or अच्युर्वीत्; *Ātm.* अच्युर्विद्.

(c) णि takes in Par. optionally this form or form III. or form V.; अभवत्. अणिन्धियत्, or अण्धयीत्; in *Ātm.* it would not take this form.

III.—Third Form (Parasmai. and *Ātmane.*)

§ 341. (a) The root is reduplicated before it takes the augment.

(b) अ is added to the root and to the base so formed the personal terminations given in col. II. of § 227 are added as they are added in form II.

(c) Final इ and उ are changed to द्य् and द्य् before अ; final आ (for ए) is dropped; *e.g.* कम्, 3 Sing. *Ātm.* अचकमत; भि, 3 Sing. Par. अणि-भियत्; धे, 3 Sing. Par. अदधत्.

§ 342. *Paradigm:* The third Form of the Radical Aorist of भि P. A. 'to go.'

Singular.	Dual.	Plural.
	Parasmai.	
1. अशिभियम्	अशिभियाव	अशिभियाम
2. अशिभियः	अशिभियतम्	अशिभियत
3. अशिभियत्	अशिभियताम्	अशिभियन्

Ātmane.

1. अशिभिये अशिभियावहि अशिभियामहि
2. अशिभियथाः अशिभियेयाम् अशिभियध्वम्
3. अशिभियत अशिभियेताम् अशिभियन्त

§ 343. अि P. \hat{A} . 'to go,' इ P. 'to run,' लु P. 'to flow,' and कम् \hat{A} . 'to love,' take only this form of the Aorist. अि P. 'to swell,' takes this form, or form II. or V. (§ 340, 4, c); अे P. 'to suck,' takes this form, or form I. or VI. (§ 336).

§ 344. पत् 'to fall,' forms irregularly अपतत्; and वच् 'to speak,' अवोचत्.

b.—The Sibilant-Aorist.

§ 345. The four forms of the Sibilant-Aorist have this in common that the sibilant स् or a syllable containing the sibilant स् (changeable to ष) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root.

IV.—Fourth Form (Parasmai. and Ātmane.).

§ 346. (a) The sibilant स् (changeable to ष in accordance with § 59) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root. In the 2 and 3 Sing. Par., ई is inserted between this स् or ष and the terminations : (स्) and त्, to prevent the loss of these terminations. In the 2 Plur. Ātm. स् is dropped before ध्वम्. In the 3 Plur. Par. and Ātm. उः and अन्त are substituted for अम् and अन्त.

(b) Table showing the terminations of form IV. of the Aorist :

Parasmai.			Ātmane.		
Sing.	Du.	Plur.	Sing.	Du.	Plur.
1. तस्	स्व	स्म	सि	स्वहि	स्महि
2. सीः	स्तम्	स्त	स्थाः	सायाम्	ध्वम्
3. सीत्	स्ताम्	सुः	स्त	साताम्	सत

Let us:

after

r-[s]-t

r-[s]-t

§ 347. (a) The terminations beginning with स्स् and स्स् drop their स् after short vowels and consonants except nasals and इ; e. g. rt. क्, 3 Sing. Ātm. अक् + स्त = अकृत; rt. सिप्, 2 Sing. Ātm. असिप् + स्थाः = असिप्याः; but rt. द्वे, 3 Sing. Ātm. अद्वा + स्त = अद्वास्त; rt. क्, 2 Plur. Par. अकाद् + स्त = अकाई.

akr-s-ta

am

akr-p-s-ta

anāt-s-ta

amāuk-s-ta

arph-s-ta

(b) Final radical consonants combine with the initial letters of the terminations according to the rules given in § 309 &c.; e.g. *प्र १६६*

rt. पञ्च ; 3 Sg. P. अपाञ्च + सीत् = अपाक्षीत् ; 3 Sg. Â. अपञ्च + स्त = अपञ्च.

rt. ब्रञ्च ; „ „ „ अब्राञ्च + सीत् = अब्राक्षीत् ; 3 Du. P. अब्राञ्च + स्ताम् = अब्राष्टान्.

rt. प्रछ् ; „ „ „ अप्राछ् + सीत् = अप्राक्षीत् ; 3 Du. P. अप्राछ् + स्ताम् = अप्राष्टान्.

rt. दह् ; „ „ „ अदाह् + सीत् = अदाक्षीत् ; 3 Du. P. अदाह् + स्ताम् = अदाग्धान्.

rt. नह् ; „ „ „ अनाह् + सीत् = अनात्सीत् ; 3 Sg. Â. अनह् + स्त = अनञ्च.

rt. वह् ; „ „ „ अवाह् + सीत् = अवाक्षीत् ; 3 Sg. Â. अवह् + स्त = अवोढ.

rt. वस् ; „ „ „ अवास् + सीत् = अवात्सीत् ; 3 Du. P. अवास् + स्ताम् = अवात्तान्.

(c) The initial च् of the termination च्चम् is changed to ह् after all vowels except अ and आ, and after इ ; e.g.

rt. चि ; 2 Plur. Âtm. अचे + च्चम् = अचेहुम्.

rt. कृ ; „ „ „ अकृ + च्चम् = अकृहुम्.

rt. स्तृ ; „ „ „ अस्तीर् + च्चम् = अस्तीर्हुम्. (§ 48.)

But rt. पञ्च ; „ „ „ अपञ्च + च्चम् = अपञ्चवन्.

§ 348. (a) In Parasmaipada Vṛiddhi is substituted for the vowel of the root ; e.g. rt. चि, 3 Sing. Par. अचैषीत् ; rt. नी, अनेषीत् ; rt. झु, अञ्चोषीत्. rt. कृ, अकार्षीत् ; rt. भञ्ज, अभाक्षीत् ; rt. भञ्ज्, अभाङ्गीत् ; rt. झुञ्ज, अञ्चोषीत्.

(b) In Âtmanepada Guṇa is substituted for final radical इ, ई, उ ; and ऊ ; e.g. rt. चि, 3 Sing. Âtm. अचेष्ट ; rt. नी, अनेष्ट ; rt. झु, अञ्चोष्ट ; rt. कृ, असोष्ट ; other radical vowels remain unchanged in Âtmanepada ; e.g. rt. कृ, 1 Sing. Âtm. अकृषि ; rt. पञ्च, अपषि. But final कृ is liable to be changed to ईर् or ऊर् by § 48 ; e.g. rt. स्तृ, अस्तीर्षि ; rt. कृ, अकृषि.

(c) कृञ् 'to see,' and सृञ् 'to emit,' substitute ण for the Vṛiddhi आत् in Par., and other roots with penultimate कृ do optionally the same ; e.g. कृञ्, 3 Sing. Par. अब्राक्षीत् ; rt. कृष 'to draw,' अकार्षीत् or अक्राक्षीत्.

§ 349. *Paradigms:* The fourth Form of the Aorist (i.e. the first Form of the Sibilant-Aorist) of नी P. Â. 'to lead,' कृ P. Â. 'to do,' झु P. Â. 'to strike.'

	Parasmai.	Âtmano.
Sing.	1. अनैषम् अकार्षम् अतौत्सम्	अनेषि अकृषि अतुत्सि
	2. अनैषीः अकार्षीः अतौत्सीः	अनेष्टाः अकृथाः अतुत्थाः
	3. अनैषीत् अकार्षीत् अतौत्सीत्	अनेष्ट अकृत अतुत्त

Dual.	1. अनैष्व	अकार्ष्व	अतौत्स्व	अनेष्वहि	अकृष्वहि	अतुत्स्वहि
	2. अनैष्टम्	अकार्ष्टम्	अतौत्तम्	अनेषाथाम्	अकृषाथाम्	अतुत्साथाम्
	3. अनैष्टाम्	अकार्ष्टाम्	अतौत्ताम्	अनेषाताम्	अकृषाताम्	अतुत्साताम्
Plur.	1. अनेष्म	अकार्ष्म	अतौत्स्म	अनेष्महि	अकृष्महि	अतुत्स्महि
	2. अनैष्ट	अकार्ष्ट	अतौत्त	अनेद्वम्	अकृद्वम्	अतुद्वम्
	3. अनेषुः	अकार्षुः	अतौत्सुः	अनेषत	अकृषत	अतुत्सत

§ 350. Irregular Aorists of the fourth Form :

1. गम् 'to go,' drops its final म् optionally in *Ātmanepada*; e.g. Sing. अगंसि, अगंस्थाः, अगंस्व; Du. अगंस्वहि &c. or Sing. अगसि, अगथाः अगत; Du. अगस्वहि &c. In Par. गम् takes form II., अगमत्.

2. यम् in the sense of 'to marry,' follows the analogy of गम्; e.g. with prep. उप, उपायसि or उपायसि. In Par. यम् takes form VI., अबंसीत्.

3. दा 'to give,' दै 'to protect,' धा 'to place,' स्था 'to stand' (and likewise क्षी 'to cut,' and श्वे 'to suck,' when they take the forms of the *Ātmanepada*.) change their final to इ in *Ātmanepada*; afterwards § 347 (a) applies to the terminations beginning with स्त्स्व and स्त्स्व; e.g. Sing. अदिषि, अदिषाः, अदित; Du. अदिष्वहि; 2. Plur. अदिद्वम् (§ 347, c). When used in *Parasmai*, these roots take form I., अदात्, अधात्, अस्थात्.

4. गम् *Ā.* 'to go,' is regular (e.g. अपत्सि) except in the 3 Sing. *Ā.*, where it takes the passive form अपादि; दुष (दुष्यते) 'to awake,' does the same optionally; 3 Sing. अदुषत् or अबोधि.

§ 351. Provided that they are not specially restricted to Form I., II. III., VI., or VII.—

1. All *aniṣ* roots must take this form of the Sibilant-Aorist; e.g. rt. कृ, Par. अकार्षीत्, *Ātm.* अकृत; rt. पच, Par. अपाक्षीत्, *Ātm.* अपक्त; except—

(a) स्तु and क्षु 'to squeeze out,' which take form V. in Par.; e.g. Par. अस्ताषीत्, *Ātm.* अस्तोष्ट; and

(b) roots in ऋ preceded by more consonants than one, which may take form IV. or V. in *Ātm.*; e.g. rt. स्मृ, Par. अस्माक्षीत्, *Ātm.* अस्मृत or अस्मरिष्ट.

2. All optionally-*aniṣ* roots may optionally take this form or form V.; e.g. rt. ब्रध्, Par. अब्राक्षीत् or अब्रधीत्; except—

(a) भञ्ज्, which takes only form V., आज्ञीत्; and

(b) धू, which takes only form V. in Par.; Par. अधावीत्, Âtm. अधोत् or अधविट्.

3. The (sef) root वृ and all (sef) roots ending in क् optionally take form IV. or V. in Âtm.; e.g. rt. कृ, Par. अक्रीत्, Âtm. अक्रीत् or अकरिट्, अकरीट्.

V.—Fifth Form (Parasmai, and Âtmane.).

§ 352. (a) The terminations of this form of the Sibilant-Aorist are obtained by prefixing the intermediate इ to the terminations of form IV. (observe § 59); the terminations of the 2 and 3 Sing. Par. however are ईः and ईन्.

(b) Table showing the terminations of form V. of the Aorist:

Parasmai.			Âtmane.		
Sing.	Du.	Plur.	Sing.	Du.	Plur.
1. इषम्	इष्व	इष्म	इषि	इष्वहि	इष्महि
2. ईः	इष्टम्	इष्ट	इष्टाः	इषायाम्	इध्वम्
3. ईन्	इष्टाम्	इषुः	इष्ट	इषाताम्	इषत

§ 353. (a) The initial इ of these terminations may optionally be lengthened in the Âtmane. of वृ and of roots ending in क्; e.g. rt. वृ, 3 Sing. Âtm. अवरिट् or अवरीट्; स्तृ, अस्तरिट् or अस्तरीट्; इ must be lengthened in the Par. and Âtm. of ग्रह् 'to seize'; e.g. 1 Sing. Par. ग्रह्, अग्रहीषम्, Âtm. अग्रहीषि.

(b) The ष् of the termination of the 2 Plur. Âtm. इध्वम् or ईध्वम् is optionally changed to इ when the termination is immediately preceded by a semivowel or इ; e.g. rt. स्तृ, 2 Plur. Âtm. अस्तरिध्वम् or अस्तरिइन्, अस्तरिध्वम् or अस्तरिइन्.

§ 354. (a) Vṛiddhi is substituted for final radical vowels in Parasmai-pada, and Guṇa for final radical vowels in Âtmanepada; e.g. rt. लृ, 1 Sing. Par. अलौ + इषम् = अलादिषम्; Âtm. अलौ + इषि = अलविषि.

(b) Guṇa is substituted for penultimate (prosodially) short radical vowels in Parasmai. and Âtmane.; e.g. rt. ब्रुष, 1 Sing. Par. अब्रूषिषम्; rt. कृष, 1 Sing. Âtm. अकल्पिषि.

(c) The penultimate अ of roots ending in अद् and अल्, and of वृद् 'to speak,' and व्रज् 'to go,' is lengthened in Parasmai.; e.g. rt. उवल्, 1 Sing. Par. अज्वालिषम्; rt. वद्, अवादिषम्. Other roots with penultimate अ, provided they begin with a consonant, lengthen their vowel optionally in Parasmai.; e.g. rt. पद्, 1 Sing. Par. अपदिषम् or अपादिषम्.

But roots ending in ह्, न्, or य्, 'ब्रू' 'to breathe,' हृस् 'to laugh,' and some other less common roots do not lengthen their penultimate अ; e.g. rt. ब्रू, 1 Sing. Par. अब्रूहीषम्; rt. क्रन्, अक्रमिषम् &c.

§ 355. *Paradigms*: The fifth Form of the Aorist (i.e. the second Form of the Sibilant-Aorist) of कृ P. Â. 'to cut,' स्फृ P. Â. 'to spread,' ज्ञृ P. 'to know,' कृष् Â. 'to be fit'

Parasmai.

Sing.	1. अलाविषम्	अस्तारिषम्	अबोधिषम्
	2. अलावीः	अस्तारीः	अबोधीः
	3. अलावीन्	अस्तारीन्	अबोधीन्
Dual.	1. अलाविष्व	अस्तारिष्व	अबोधिष्व
	2. अलाविष्टम्	अस्तारिष्टम्	अबोधिष्टम्
	3. अलाविष्टाम्	अस्तारिष्टाम्	अबोधिष्टाम्
Plur.	1. अलाविष्म	अस्तारिष्म	अबोधिष्म
	2. अलाविष्ट	अस्तारिष्ट	अबोधिष्ट
	3. अलाविषुः	अस्तारिषुः	अबोधिषुः

Âtmane.

Sing.	1. अलविषि	अस्तरिषि or अस्तरीषि	अकल्पिषि
	2. अलविष्टाः	अस्तरिष्टाः अस्तरीष्टाः	अकल्पिष्टाः
	3. अलविष्ट	अस्तरिष्ट अस्तरीष्ट	अकल्पिष्ट
Dual.	1. अलविष्वहि	अस्तरिष्वहि अस्तरीष्वहि	अकल्पिष्वहि
	2. अलविषायाम्	अस्तरिषायाम् अस्तरीषायाम्	अकल्पिषायाम्
	3. अलविषाताम्	अस्तरिषाताम् अस्तरीषाताम्	अकल्पिषाताम्
Plur.	1. अलविष्महि	अस्तरिष्महि अस्तरीष्महि	अकल्पिष्महि
	2. अलविध्वम्	अस्तरिध्वम् अस्तरीध्वम्	अकल्पिध्वम्
	or 'द्वम्	or 'द्वम् or 'द्वम्	
	3. अलविषत	अस्तरिषत अस्तरीषत	अकल्पिषत

§ 356. Irregular Aorists of the fifth Form :

1. नि 'to swell,' Par. अन्ववीत् ; (see § 340, 4, c).
2. Roots of the 8th (*tanddi*) class in न् or ण् optionally drop their final consonant and substitute था: and त् for the terminations इडा: and इष्टे in the 2 and 3 Sing. Âtmane. only; e.g. rt. तन्, 2 Sing. Âtm. अतनिष्ठा: or अतथा: ; 3 Sing. अतनिष्ट or अतत. सन् lengthens its radical vowel when न् is dropped e.g. 2 Sing. Âtm. असनिष्ठा: or असाथा:.
3. The roots क्षीप् 'to shine,' जन् 'to be born,' पूरु 'to be full,' तान् 'to spread,' and व्याव 'to grow,' optionally form the 3 Sing. Âtm. like the Passive; (§ 393); e.g. असीपिष्ट or असीपि ; अजनिष्ट or अजनि &c.
4. विञ् 'to tremble,' retains its radical vowel unchanged in this form of the Aorist, and in other tenses and derivative verbal forms the terminations of which take the intermediate इ ; e.g. 3 Sing. Aor. Par. अविञ्जीत् ; Simple Fut. विञ्जिष्यसि.

§ 357. All roots that are not restricted to any other form of the Aorist take this form. Accordingly, it is specially peculiar to *set* roots § 298 (see § 351).

VI.—Sixth Form (only Parasmaipada).

§ 358. (a) The terminations of this form of the Sibilant-Aorist are derived from the Parasmaipada-terminations of the fifth form by prefixing स् to them.

(b) Table showing the terminations of form VI. of the Aorist :

Parasmai.		
Sing.	Dual.	Plur.
1. सिषम्	सिष्व	सिष्व
2. सी:	सिष्टम्	सिष्ट
3. सीत्	सिष्टाम्	सिषु:

§ 359. Final radical vowels remain unchanged (but observe § 297, b); final न् is changed to Anusvāra (§ 310, b); e.g. rt. या, 1 Sing. Par. अयासिषम् ; rt. गे, अगासिषम् ; rt. नम्, अनसिषम्.

§ 360. *Paradigms*: The sixth Form of the Aorist (i.e. the third Form of the Sibilant-Aorist) of या P. 'to go,' गे P. 'to sing,' नम् P. 'to bend.'

Parasmaipada.

Sing.	1. अयासिषम्	अगासिषम्	अनसिषम्
	2. अयासीः	अगासीः	अनसीः
	3. अयासीत्	अगासीत्	अनसीत्
Dual.	1. अयासिष्व	अगासिष्व	अनसिष्व
	2. अयासिष्टम्	अगासिष्टम्	अनसिष्टम्
	3. अयासिष्टाम्	अगासिष्टाम्	अनसिष्टाम्
Plur.	1. अयासिष्म	अगासिष्म	अनसिष्म
	2. अयासिष्ट	अगासिष्ट	अनसिष्ट
	3. अयासिषुः	अगासिषुः	अनसिषुः

§ 361. All roots ending in आ, (ए, ओ, and ऐ, see § 297, b) which are not restricted to form I., II., or III., and the roots नि 'to throw,' क्षी 'to destroy' (which change their final to आ, § 403), नृ, वृ, and रु take this form of the Sibilant-Aorist in Par.; e.g. rt. ज्ञा 'to know,' अज्ञासीत्; rt. पा 'to protect,' अपासीत्; rt. नि 'to throw,' अनसीत्; &c. The root ली (§ 403) may optionally take this form or form IV. in Par., अलासीत् or अलैषीत्. When used in Âtmane., all these (ani) roots take form IV.; e.g. ज्ञा, अज्ञास्त; नृ, अनस्त.

VII.—Seventh Form (Parasmai. and Âtmane.).

§ 362. (a) The syllable स (changeable to ष by § 59) is prefixed to the personal terminations given in col. II. of § 227, before they are added to the root. The अ of स is dropped before vowel-terminations, and lengthened before terminations beginning with ए or ऋ.

(b) Table showing the terminations of form VII. of the Aorist:

Parasmai.			Âtmane.		
Sing.	Du.	Plur.	Sing.	Du.	Plur.
1. सम्	साव	साम	सि	सावहि	सामहि
2. सः	सतम्	सत	सयाः	सायाम्	सध्वम्
3. सत्	सताम्	सन्	सत	साताम्	सन्त

§ 363. Final radical ण, ष, and ह combine with the initial स of the terminations to ण्स (§ 310, a); afterwards initial ग् and ह् of roots

ending in ह become च and छ (§ 53); e.g. rt. दिग्, 3 Sing. Par. अदिक्षत्; rt. दिष्, अदिक्षत्; rt. दिह्, अधिषत्; rt. लिह्, अलिषत्.

§ 364. *Paradigm*: The seventh Form of the Aorist (i.e. the fourth Form of the Sibilant-Aorist) of दिष् P. Â. 'to show.'

Parasmai.			Âtmane.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. अदिक्षम्	अदिक्षाव	अदिक्षाम	अदिक्षि	अदिक्षावहि	अदिक्षामहि
2. अदिक्षः	अदिक्षतम्	अदिक्षत	अदिक्षथाः	अदिक्षायाम्	अदिक्षध्वम्
3. अदिक्षत्	अदिक्षताम्	अदिक्षन्	अदिक्षत	अदिक्षताम्	अदिक्षन्त

§ 365. Irregular Aorists of the seventh form :

The roots गुह् 'to hide,' दिह् 'to smear,' दुह् 'to milk,' and लिह् 'to lick,' may optionally drop the initial स (or सा) of the terminations of the 2 and 3 Sing., 1 Du., and 2 Plur. in Âtmanepada ; e.g.

गुह्, 2 Sing. अयुक्षथाः or अगूढाः; 3 Sing. अयुक्षत or अगूढ;

1 Du. अयुक्षावहि or अगूहहि;

2 Plur. अयुक्षध्वम् or अयूढम् (§ 312 b).

दुह्, 2 Sing. अयुक्षथाः or अदुग्धाः; 3 Sing. अयुक्षत or अदुग्ध;

1 Du. अयुक्षावहि or अदुहहि;

2 Plur. अयुक्षध्वम् or अदुग्धम् (§ 312 b).

§ 366. This form of the Sibilant-Aorist is peculiar to *aniṣ* roots which end with one of the consonants ण, ष, or ह, immediately preceded by one of the vowels इ, उ, or ऋ. The following roots take only this form : कृण्, दिष्, रिष्, रुष्, लिष्, विष्, त्विष्, द्विष्, विष्, दिह्, दुह्, मिह्, रुह्, and लिह्. The roots मृष्, स्पृष्, and कृष् optionally take this form or form IV. (e.g. अमृक्षत्, or अमाक्षीत्, or अमाक्षीत्). The optionally-*aniṣ* roots ह्रिष् P., गुह्, लह्, वृह्, and स्तृह् optionally take this form or form V. (e.g. अह्रिषत् or अह्रिशीत्). The root भिष् takes this form when it means 'to embrace' (अभिषत्); otherwise it takes form II. (अभिषत्; § 340, 3, b.) The root हुग् cannot take this form (§ 340, 4, a).

3.—THE TWO FUTURES.

§ 367. As there are two forms of the Perfect—a Reduplicated Perf. and a Periphrastic Perf.—, and two Aorists—a Radical Aor. and a Sibilant-Aor.—, so there are also two forms of the Future, a *Simple Future* and a *Periphrastic Future*; unlike, however, what is the case in the Perfect and Aorist, neither of these Futures is restricted to a limited

number or a particular class of verbal roots, but all roots may equally form both the Simple and also the Periphrastic Future.

a.—The Simple Future.

§ 368. (a) The syllable *स्व* (changeable to *द्य* in accordance with § 59) is added to the root (*e.g.* rt. *दा*, Future base *दास्व*), and to the base formed in this manner the personal terminations given in col. I. of § 227 are attached in Par. and Âtm. (*e.g.* 3 Sing. Par. *दास्व* + *ति* = *दास्यति*; Âtm. *दास्व* + *ते* = *दास्यते*). The rules laid down in § 239 apply to the vowel *अ* of *स्व* and the initial letters of the personal terminations; *e.g.* *दास्व* + *मि* = *दास्यामि*; *दास्व* + *अन्ति* = *दास्यन्ति*; *दास्व* + *ए* = *दास्ये*; *दास्व* + *आते* = *दास्येते*.

(b) Table showing the terminations of the Simple Future :

Parasmai.			Âtmane.		
Sing.	Du.	Plur.	Sing.	Du.	Plur.
1. स्यामि	स्यावः	स्यामः	स्ये	स्यावहे	स्यामहे
2. स्यसि	स्यथः	स्यथ	स्यसे	स्येये	स्यध्वे
3. स्यति	स्यतः	स्यन्ति	स्यते	स्येते	स्यन्ते.

§ 369. Final radical consonants combine with the initial *स्* of these terminations according to the rules given in § 309 &c.; *e.g.*

rt. <i>दाक्</i>	3. Sing. Par.	<i>दाक्</i> + <i>स्यति</i>	= <i>दास्यति</i> .
rt. <i>पञ्</i>	" "	" <i>पञ्</i> + <i>स्यति</i>	= <i>पञ्स्यति</i> .
rt. <i>ब्रञ्</i>	" "	" <i>ब्रञ्</i> + <i>स्यति</i>	= <i>ब्रञ्स्यति</i> .
rt. <i>प्रञ्</i>	" "	" <i>प्रञ्</i> + <i>स्यति</i>	= <i>प्रञ्स्यति</i> .
rt. <i>स्वञ्</i>	" "	" <i>स्वञ्</i> + <i>स्यति</i>	= <i>स्वञ्स्यति</i> .
rt. <i>लञ्</i>	" "	Âtm. <i>लञ्</i> + <i>स्यते</i>	= <i>लप्स्यते</i> .
rt. <i>गञ्</i>	" "	" <i>गञ्</i> + <i>स्यते</i>	= <i>गृप्स्यते</i> .
rt. <i>विष्</i>	" "	Par. <i>विष्</i> + <i>स्यति</i>	= <i>वेप्स्यति</i> .
rt. <i>वस्</i>	" "	" <i>वस्</i> + <i>स्यति</i>	= <i>वृप्स्यति</i> .
rt. <i>बृह्</i>	" "	" <i>बृह्</i> + <i>स्यति</i>	= <i>भृप्स्यति</i> .
rt. <i>लिह्</i>	" "	" <i>लिह्</i> + <i>स्यति</i>	= <i>लेप्स्यति</i> .
rt. <i>नह्</i>	" "	" <i>नह्</i> + <i>स्यति</i>	= <i>नृप्स्यति</i> .

§ 370. (a) *Self* roots must, and optionally-*ani* roots may, insert the intermediate *इ* before the terminations *स्यामि* &c. of the Simple Future (observe however (b), (c), and (d); *e.g.*

rt. पत्, 3 Sing. Par. पत् + इ + स्यति = पतिष्यति.
 rt. कृ, " " " कर् + इ + स्यति = करिष्यति.
 rt. क्लिप्, " " " क्लेप् + इ + स्यति = क्लेदिष्यति;
 or क्लेप् + स्यति = क्लेस्यति.

(b) Roots ending in क्, and हन् 'to strike,' though otherwise *ani!*, always insert इ in the Simple Future; e.g.

rt. कृ, 3 Sing. Par. कर् + इ + स्यति = करिष्यति.
 rt. हन्, " " " हन् + इ + स्यति = हनिष्यति.

(c) The *se!* roots कृत् P. 'to cut,' वृत् P. 'to kill,' वृप् P. Â. 'to play,' वृप् P. Â. 'to kill,' and नृत् P. 'to dance,' may optionally omit इ e.g.

rt. कृत्, 3 Sing. Par. कर्तिष्यति or कस्स्यति.

(d) गम् inserts इ only in Parasmai.; वृत्, वृष्, स्यन्, and वृष् insert it only in Âtmane.; e.g.

rt. गम्, 3 Sing. Par. गमिष्यति; Âtm. (with prep. सम्) संगंस्यते.
 rt. वृत्, " " " वस्यति; " वर्तिष्यते.

(e) The intermediate इ must be lengthened in the Simple Fut. of ग्रह्, and it may optionally be lengthened in the Simple Fut. of वृ, and of roots ending in क्; e.g.

rt. ग्रह्, 3 Sing. Par. ग्रहीष्यति.
 rt. कृ, " " " करिष्यति or क्रीष्यति.

§ 371. (a) Final radical इ, ई, उ, ऊ, ऋ, and ॠ, and penultimate (prosodially) short vowels are gunated; e.g. rt. नी, 3 Sing. Par. नेष्यति; rt. भिद्, भेस्यति; rt. तुद्, तोत्स्यति; rt. बुध्, बोधिष्यति. But rt. निन्द्, निन्दिष्यति; rt. जीव्, जीविष्यति.

(b) इष् 'to see' and छृष् 'to emit' must substitute र for the Guṇa अर्; other *ani!* roots with penultimate क्, and the roots वृप् and वृष् when without the intermediate इ, may do the same optionally; e.g. rt. इष्, 3 Sing. Par. इरिष्यति; rt. छृष्, सप्स्यति or सप्स्यति; rt. वृष्, तप्स्यति or वप्स्यति (or तर्पिष्यति).

§ 372. *Paradigms:* The Simple Future of दा P. Â. 'to give,' भू P. Â. 'to be,' तृद् P. Â. 'to strike,' बुध् P. Â. 'to know,' ज्ञे P. 'to sing,' and जीव् P. 'to live.'

Rt. दा.				Rt. भू.			
		Par.	Âtm.			Par.	Âtm.
Sing.	1.	दास्यामि	दास्ये		1.	भविष्यामि	भविष्ये
	2.	दास्यसि	दास्यसे		2.	भविष्यसि	भविष्यसे
	3.	दास्यति	दास्यते		3.	भविष्यति	भविष्यते
Dual.	1.	दास्यावः	दास्यावहे		1.	भविष्यावः	भविष्यावहे
	2.	दास्यथः	दास्येथे		2.	भविष्यथः	भविष्येथे
	3.	दास्यतः	दास्येते		3.	भविष्यतः	भविष्येते
Plur.	1.	दास्यामः	दास्यामहे		1.	भविष्यामः	भविष्यामहे
	2.	दास्यथ	दास्यध्वे		2.	भविष्यथ	भविष्यध्वे
	3.	दास्यन्ति	दास्यन्ते		3.	भविष्यन्ति	भविष्यन्ते

Rt. गृह्.				Rt. बुध्.			
		Par.	Âtm.			Par.	Âtm.
Sing.	1.	तोत्स्यामि	तोत्स्ये		1.	बोधिष्यामि	बोधिष्ये
	2.	तोत्स्यसि	तोत्स्यसे		2.	बोधिष्यसि	बोधिष्यसे
	3.	तोत्स्यति	तोत्स्यते		3.	बोधिष्यति	बोधिष्यते
Dual.	1.	तोत्स्यावः	तोत्स्यावहे		1.	बोधिष्यावः	बोधिष्यावहे
	2.	तोत्स्यथः	तोत्स्येथे		2.	बोधिष्यथः	बोधिष्येथे
	3.	तोत्स्यतः	तोत्स्येते		3.	बोधिष्यतः	बोधिष्येते
Plur.	1.	तोत्स्यामः	तोत्स्यामहे		1.	बोधिष्यामः	बोधिष्यामहे
	2.	तोत्स्यथ	तोत्स्यध्वे		2.	बोधिष्यथ	बोधिष्यध्वे
	3.	तोत्स्यन्ति	तोत्स्यन्ते		3.	बोधिष्यन्ति	बोधिष्यन्ते

	Rt. गै.		Rt. जीव्.
	Par.		Par.
Sing.	1. गास्यामि		जीविष्यामि
	2. गास्यसि		जीविष्यसि
	3. गास्यति		जीविष्यति
Dual.	1. गास्यावः		जीविष्यावः
	2. गास्यथः		जीविष्यथः
	3. गास्यतः		जीविष्यतः
Plur.	1. गास्यामः		जीविष्यामः
	2. गास्यथ		जीविष्यथ
	3. गास्यन्ति		जीविष्यन्ति

b.—The Periphrastic Future.

§ 373. (a) The terminations of the 3 Sing., Du., and Plur., both in Par. and in Âtm., are ता, तारौ, तारः (i.e. the Nom. Sing., Du., and Plur. Masc. of the Suffix त्; § 149); in the remaining forms त् is affixed to the root and to the base formed in this manner the corresponding forms of the Present Ind. Par. and Âtm. of अस् 'to be' (§ 269) are added.

(b) Table showing the terminations of the Periphrastic Future:

Parasmai.			Âtmane.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. तास्मि	तास्वः	तास्मः	ताहे	तास्वहे	तास्महे
2. तासि	तास्थः	तास्थ	तासे	तासाथे	ताध्वे
3. ता	तारौ	तारः	ता	तारौ	तारः

§ 374. Final radical consonants combine with the initial त् of these terminations according to the rules given in § 309 etc.; e.g. rt. चक्, चक्त्वा.

3 Sing. दाक्ता; rt. पक्, पक्ता; rt. प्रह, प्रष्टा; rt. त्यक्, त्यक्ता; rt. यक्, यष्टा; rt. लक्ष, लक्ष्या; rt. गन्, गन्ता; rt. रुह, रुग्धा; rt. नह, नह्या; rt. वह, वोढा; etc.

§. 375. (a) *Set* roots must, and optionally-*aniṣ* roots may, insert the intermediate ह before the terminations तास्मि etc. of the Periphrastic Future (but observe (b)); e.g. rt. भू, 3 Sing. भविता; rt. भ्रि, भ्रयिता; rt. जायु, जागरिता; rt. पन्, पतिता; rt. स्तु, स्वती or स्वरिता; rt. ब्रध्, ब्रष्टा or ब्रधिता; rt. दुह, द्रोग्धा or द्रोहिता. But rt. दा, दाता; rt. जि, जेता; rt. गै, गाता; rt. घक्, घक्ता etc.

(b) The *set* roots हृष् (हृच्छति) P. 'to wish,' रिष् P. 'to hurt,' रुष् P. 'to hurt,' लुष् P. 'to desire,' and सह् Â. 'to bear,' may optionally omit ह; e.g. rt. हृष्, 3 Sing. एषिता or एष्टा; rt. सह्, सहिता or सोढा (§ 311, d).

(c) The intermediate ह is lengthened as in the Simple Future (§ 370, e); e.g. rt. प्रह, 3 Sing. प्रहीता; rt. कृ, करिता or करीता.

§ 376. The rules given in § 371 apply also in the Periphrastic Future; e.g.

(a) rt. नी, 3 Sing. नेता; rt. निह्, नेता; rt. तुह्, तोत्ता; rt. जुध्, बोधिता.— But rt. निन्ह्, निन्दिता; rt. जीह्, जीविता.

(b) rt. हृष्, 3 Sing. ब्रष्टा; rt. सृप्, सप्तो or सप्ता; rt. लृप्, लप्तो or लप्ता (or लपिता).

§ 377. *Paradigms:* The Periphrastic Future of दा P. Â. 'to give,' भू P. Â. 'to be,' रुह् P. Â. 'to strike,' and गै P. 'to sing.'

		Rt. दा.				Rt. भू.	
		Par.	Âtm.			Par.	Âtm.
Sing.	{	1. दातास्मि	दाताहे	भवितास्मि		भविताहे	
		2. दातासि	दातासे	भवितासि		भवितासे	
		3. दाता	दाता	भविता		भविता	
Dual.	{	1. दातास्वः	दानास्वहे	भवितास्वः		भवितास्वहे	
		2. दातास्थः	दातासाथे	भवितास्थः		भवितासाथे	
		3. दातारौ	दातारौ	भवितारौ		भवितारौ	

Plur.	1. दातास्मः	दातास्महे	भवितास्मः	भवितास्महे
	2. दातास्थ	दाताध्वे	भवितास्थ	भविताध्वे
	3. दातारः	दातारः	भवितारः	भवितारः

Rt. तुद्.

Rt. गै.

	Par.	Âtm.	Par.
Sing.	1. तोत्तास्मि	तोत्ताहे	गातास्मि
	2. तोत्तासि	तोत्तासे	गातासि
	3. तोत्ता	तोत्ता	गाता
Dual.	1. तोत्तास्वः	तोत्तास्वहे	गातास्वः
	2. तोत्तास्थः	तोत्तासाथे	गातास्थः
	3. तोत्तारौ	तोत्तारौ	गातारौ
Plur.	1. तोत्तास्मः	तोत्तास्महे	गातास्मः
	2. तोत्तास्थ	तोत्ताध्वे	गातास्थ
	3. तोत्तारः	तोत्तारः	गातारः

4.—THE CONDITIONAL.

§ 378. The Conditional is derived from the Simple Future by the addition of the augment (§ 229) and the substitution of the personal terminations अम्, इ, त् &c. in col. II. of § 227 for the terminations मि, सि, ति &c.; e. g. rt. दा, Simple Fut. Par. दास्यति, Condit. अदास्वह; Âtm. दास्यते, अदास्यत; rt. इष् 'to wish,' Simple Fut. एषिष्यति; Condit. ऐषिष्यन् &c.

§ 379. *Paradigms:* The Conditional of दा P. Â. 'to give,' भू P. A. 'to be,' तुद् P. Â. 'to strike,' गै P. 'to sing,' and एध् Â. 'to grow.'

		Rt. दा.		Rt. भू.	
		Par.	Âtm.	Par.	Âtm.
Sing.	1.	अदास्यम्	अदास्ये	अभविष्यम्	अभविष्ये
	2.	अदास्यः	अदास्यथाः	अभविष्यः	अभविष्यथाः
	3.	अदास्यत्	अदास्यत	अभविष्यत्	अभविष्यत
Dual.	1.	अदास्याव	अदास्यावहि	अभविष्याव	अभविष्यावहि
	2.	अदास्यतम्	अदास्येयाम्	अभविष्यतम्	अभविष्येयाम्
	3.	अदास्यताम्	अदास्येताम्	अभविष्यताम्	अभविष्येताम्
Plur.	1.	अदास्याम	अदास्यामहि	अभविष्याम	अभविष्यामहि
	2.	अदास्यत	अदास्यध्वम्	अभविष्यत	अभविष्यध्वम्
	3.	अदास्यन्	अदास्यन्त	अभविष्यन्	अभविष्यन्त
		Rt. नृद.		Rt. नै.	Rt. एष.
		Par.	Âtm.	Par.	Âtm.
Sing.	1.	अतोत्स्यम्	अतोत्स्ये	अगास्यम्	ऐधिष्ये
	2.	अतोत्स्यः	अतोत्स्यथाः	अगास्यः	ऐधिष्यथाः
	3.	अतोत्स्यत्	अतोत्स्यत	अगास्यत्	ऐधिष्यत
Dual.	1.	अतोत्स्याव	अतोत्स्यावहि	अगास्याव	ऐधिष्यावहि
	2.	अतोत्स्यतम्	अतोत्स्येयाम्	अगास्यतम्	ऐधिष्येयाम्
	3.	अतोत्स्यताम्	अतोत्स्येताम्	अगास्यताम्	ऐधिष्येताम्
Plur.	1.	अतोत्स्याम	अतोत्स्यामहि	अगास्याम	ऐधिष्यामहि
	2.	अतोत्स्यत	अतोत्स्यध्वम्	अगास्यत	ऐधिष्यध्वम्
	3.	अतोत्स्यन्	अतोत्स्यन्त	अगास्यन्	ऐधिष्यन्त

5. THE BENEDICTIVE.

§ 380. (a) In Parasmai, यास् is affixed to the root, and to the base formed in this way the personal terminations of the Parasmai. given in

col. II. of § 227 are added ; in the 3 Plur., however, ङ् is substituted for अन् . In the 2 and 3 Sing. $\text{यास्} + \text{ः}$ and $\text{यास्} + \text{त्}$ become याः and यात् .

(b) In $\hat{\text{A}}\text{tmane}$. सी (changeable to बी by § 59) is affixed to the root, and to the base formed in this manner the personal terminations of the $\hat{\text{A}}\text{tmane}$. given in col. II. of § 227 are added ; but अ is substituted for इ , रन् for अन्त , and a sibilant is prefixed to the dental of the terminations याः | त | आयाम् | and आताम् | Before personal terminations commencing with a vowel सी (or बी) is changed to सीय (or बीय).

(c) Table showing the terminations of the Benedictive :

Parasmai.			$\hat{\text{A}}\text{tmane}$.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
1. यासम्	यास्व	यास्म	सीय	सीवहि	सीमहि
2. याः	यास्तम्	यास्त	सीष्ठाः	सीयास्थाम्	सीध्वम्
3. यात्	यास्ताम्	यासुः	सीष्ट	सीयास्ताम्	सीरन्

(d) The ध् of the termination सीध्वम् (or बीध्वम्) must be changed to इ when the termination is immediately preceded by any radical vowel except अ or आ , or by इ ; e.g. rt. हु , होषीद्धिम् ; rt. स्तु , स्तीषीद्धिम् . It may optionally be changed to इ when the termination is preceded by the intermediate इ and this intermediate इ again is preceded by a semivowel or ह ; e.g. rt. लू , लविषीध्वम् or लविषीद्धिम् . But rt. नु , नुत्सीध्वम् ; rt. कुष , कोषिषीध्वम् &c.

(a).—*Parasmaipada*.

§ 381. (a) The terminations are added immediately to the root; e.g. rt. भू , 3 Sing. भूयात् ; rt. वृत् , नृत्यात् .

(b) The following changes take place in the root :

1. A penultimate nasal is generally dropped; e.g. rt. इण् , इइवात् ; rt. बन्ध् , बध्यात् .—But rt. नन् , नन्यात् ; rt. निन् , निन्यात् &c.

(Note : The following are the common roots that drop their penultimate nasal by this and similar rules that will be given below (§§ 387, 461, &c.): अञ्ज् , भञ्ज् , रञ्ज् , सञ्ज् , स्वञ्ज् ; मन्ध् , मन्ध् ; उन् , स्कन् , त्यन् ; इन्ध् , बन्ध् ; दम्भ् , रतम्भ् ; इण् , अण् or धंस ; धंस , हंस , धंस ; and गृह्).

2. Final इ and उ are lengthened; e.g. rt. चि , चियात् ; rt. स्तु , स्तूयात् .

3. Final क् , when preceded by one radical consonant, is changed to रि ; when preceded by more consonants, and in rt. क् 'to go,' to अद् ; e.g. अद्-गद् rt. कृ , क्रियात् ; rt. स्मृ , स्मर्यात् ; rt. क् , अर्यात् . (Here the स् prefixed to क् by § 487, b is not treated as a radical consonant; संस्कृ, संस्क्रियात्).

4. Final क् is changed to ईर्; but when preceded by a labial, to ऊर् (§ 48); e.g. rt. कृ, कीर्यात्; rt. पृ, पूर्यात्.

5. The final vowel of दा 'to give,' दो, धा, धे, मा, स्था, गे, पा 'to drink,' हा 'to abandon,' and सो, must be changed to ए; and final आ (or ऐ preceded by more radical consonants than one may optionally be changed to ए or remain आ (§ 297, b); e.g. rt. दा, देयात्; rt. गे, गेयात्; rt. ग्ले, ग्लेयात् or ग्लयात्; but rt. पा 'to protect,' पायात् &c.

6. The roots वच्, वङ्, वृप्, वश्, वस् 'to dwell,' वह्, and स्वप् substitute उ for व; यञ्, व्यञ्, and व्यप् substitute इ for य; म्ह, मङ्, भञ्ज्, and मञ् substitute ऊ for र; वे, द्वे, and विश्व substitute ऊ for वे and वि; व्ये and ज्या substitute ई for ये and या; घास् substitutes इ for आ; e.g. rt. वच्, उच्यात्; rt. यञ्, [उज्यात्]; rt. म्ह, [गृह्यात्]; rt. द्वे, ह्व्यात्; rt. व्ये, वीयात्; rt. घास्, घिष्यात्.

7. Observe § 46; e.g. rt. विश्व, [विश्व्यात्]

(b).—*Ātmanepada.*

§ 382. (a) In general, *set* roots must, and optionally *anī* roots may, prefix the intermediate इ to the *Ātmane* terminations of the Benedictive before they are added to the root (§ 298). But the following special rule must be observed:—

(b) Roots ending in क् preceded by more consonants than one, the root वृ, and roots in क् may prefix इ to the terminations optionally; e.g. rt. स्मृ, 3 Sing. स्मृषीट or स्मरिषीट; rt. स्तृ, स्तीषीट or स्तरिषीट; (संस्कृ, only संस्कृषीट).

(c) The intermediate इ is lengthened only after the root म्ह; e.g. महीषीट.

§ 383. (a) When the intermediate इ is prefixed to the terminations, final radical vowels and penultimate (prosodially) short vowels are gunated; e.g. rt. लु; लुषीषीट; rt. वृश्, वृषिषीट. (Compare Aorist, Form V., § 354, a and b).

(b) When the terminations are added without the intermediate इ, final इ, ई, उ, and ऊ are gunated; final क् is changed to ईर्, or when preceded by a labial, to ऊर् (§ 43); other vowels remain unchanged (but observe § 297, b); e.g. rt. जि, जेषीट; rt. स्तृ, स्तीषीट (or स्तरिषीट); rt. पृ, पूषीट (or परिषीट); rt. दा, दासीट; rt. द्वे, द्वासीट; rt. कृ, कृषीट. (Compare Aorist, Form IV., § 348, b).

(c) Final radical consonants combine with the initial स् of the terminations according to the rules in § 309, &c.; e.g. rt. वृश् cl. 4, वृस्तीषीट; rt. वृश्, वृषीषीट; rt. लिङ्, लिषीषीट &c.

§ 394. *Paradigms*: The Benedictive of जि P. Ā. 'to conquer,' वृ P. Ā. 'to be,' वृश् cl. 1, P. Ā. 'to know,' वृष्ट P. Ā. 'to strike.'

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Rt. जि.		Rt. भू.	
	Par. Âtm.	Par. Âtm.	
Sing.	1. जीयासम् जेषीय	भूयासम् भविषीय	
	2. जीयाः जेषीष्ठाः	भूयाः भविषीष्ठाः	
	3. जीयात् जेषीष्ट	भूयात् भविषीष्ट	
Dual.	1. जीयास्व जेषीवहि	भूयास्व भविषीवहि	
	2. जीयास्तम् जेषीयास्थाम्	भूयास्तम् भविषीयास्थाम्	
	3. जीयास्ताम् जेषीयास्ताम्	भूयास्ताम् भविषीयास्ताम्	
Plur.	1. जीयास्म जेषीमहि	भूयास्म भविषीमहि	
	2. जीयास्त जेषीध्वम्	भूयास्त भविषीध्वम् or ङ्ङम्	
	3. जीयासुः जेषीरन्	भूयासुः भविषीरन्	
Rt. बुध्.		Rt. तुङ्.	
	Par. Âtm.	Par. Âtm.	
Sing.	1. बुध्यासम् बोधिषीय	तुयासम् तुत्सीय	
	2. बुध्याः बोधिषीष्ठाः	तुयाः तुत्सीष्ठाः	
	3. बुध्यात् बोधिषीष्ट	तुयात् तुत्सीष्ट	
Dual.	1. बुध्यास्व बोधिषीवहि	तुयास्व तुत्सीवहि	
	2. बुध्यास्तम् बोधिषीयास्थाम्	तुयास्तम् तुत्सीयास्थाम्	
	3. बुध्यास्ताम् बोधिषीयास्ताम्	तुयास्ताम् तुत्सीयास्ताम्	
Plur.	1. बुध्यास्म बोधिषीमहि	तुयास्म तुत्सीमहि	
	2. बुध्यास्त बोधिषीध्वम्	तुयास्त तुत्सीध्वम्	
	3. बुध्यासुः बोधिषीरन्	तुयासुः तुत्सीरन्	

§ 385. *Irregular Benedictives* :—

1. इ 'to go,' Par. ईयात्; but after prepositions, इयात्, e.g. सगिबान् ;
Âtm. एषीष्ट.

2. The roots खन् 'to dig,' जन् 'to beget,' and सन् 'to obtain' optionally drop their final and at the same time lengthen their vowel in Parasmai; e.g. 3 Sing. Par. खन्यात् or खावान्.

3. गन् 'to go' drops its final न् optionally in Ātmane.; गंसीष्ट or गसीष्ट. (Compare § 350, 1).

II.—THE PASSIVE.

§ 386. With the exception of the Present Indicative, Potential, and Imperative, and of the Imperfect, the forms of the Passive are generally the same as those of the Ātmanepada or reflective voice. The Present and Imperfect of the Passive differ commonly from the Present and Imperfect Ātmane.; they are formed in one and the same manner of all primitive roots of all the nine classes.

A.—THE PRESENT (INDIC., POTENT., IMPERAT.) AND IMPERFECT.

§ 387. Formation of the Passive Base :

(a) The syllable च is added to the root ; e.g. rt. भू, Pass. base भूच ; rt. तुष्ट, तुष्टच ; rt. दिष्ट, दिष्टच.

(b) Before च roots (except those ending in आ, ए, ओ, and ऐ) undergo the same changes which they undergo before the terminations of the Benedictive Par. (§ 381, b, 1—4 and 6, 7) ; e.g. rt. बन्ध्, Pass. base बन्धच ; (but rt. निन्ध्, निन्धच) ; rt. प्लि, प्लिच ; rt. रन्, रन्च ; rt. कृ, क्रिच ; (संस्कृ, संस्कृच) ; rt. रस, रसच ; rt. क्, अच ; rt. कृ, कीर्यच ; rt. पृ, पूर्यच ; rt. वच्, उच्यच ; rt. बज्, इजच ; rt. भृह्, गृह्यच ; rt. ह्ने, ह्न्यच ; rt. विह्, वीह्यच.

(c) The final vowel of दा 'to give,' दे, दो, धा, धे, मा, रथा, गै, पा 'to drink,' हा 'to abandon,' and सो, is changed to ई; the final आ (ए, ओ, and ऐ, § 297, b) of other roots remains आ; e.g. rt. दा, Pass. base दीच ; rt. गै, गीच ; rt. सो, सीच ; but rt. ज्ञा, ज्ञाच ; rt. ध्ये, ध्याच.

§ 388. The Passive base is conjugated like the special base of a root of the fourth (*divādi*) class in Ātmane.; e.g. rt. कृ, Pass. base क्रिच ; 3 Sing. Pres. Ind. क्रियते ; Pres. Pot. क्रियेत ; Pres. Imperat. क्रियताम् ; Imperf. भक्रियस.

§ 389. *Paradigm*: The Present and Imperfect Pass. of तुष्ट 'to strike.'

	Pres. Ind.	Pres. Pot.	Pres. Imper.	Imperf.
Sing.	1. तुष्टे	तुष्टेय	तुष्टे	अतुष्टे
	2. तुष्टसे	तुष्टेयाः	तुष्टस्व	अतुष्टथाः
	3. तुष्टते	तुष्टेत	तुष्टताम्	अतुष्टत

Dual.	1. तुद्यावहे	तुद्येवहि	तुद्यावहे	अतुद्यावहि
	2. तुद्येथे	तुद्येयायाम्	तुद्येयाम्	अतुद्येयाम्
	3. तुद्येते	तुद्येयाताम्	तुद्येताम्	अतुद्येताम्
Plur.	1. तुद्यामहे	तुद्येमहि	तुद्यामहे	अतुद्यामहि
	2. तुद्यध्वे	तुद्येध्वम्	तुद्यध्वम्	अतुद्यध्वम्
	3. तुद्यन्ते	तुद्येरन्	तुद्यन्ताम्	अतुद्यन्त

§ 390. *Irregular Presents and Imperfects of the Passive* : The following roots form their Passive base irregularly :—

1. The roots खृ 'to dig,' जृ 'to beget,' सृ 'to obtain' (see § 335, 2), and तृ 'to stretch' optionally drop their final र्, and at the same time lengthen their vowel when they do so; e.g. rt. खृ, Pass. base खन्य or खाय, Pres. Ind. खन्यते or खायते.

2. शी 'to lie down' forms श्य, Pres. Ind. श्यते.

3. ऊह् 'to understand' shortens its ऊ when a preposition is prefixed to it; e.g. Pres. Ind. Pas. of सृह्, सृयते; but of कृ, कथते.

B.—THE PERFECT, THE AORIST, THE TWO FUTURES, THE CONDITIONAL, AND THE BENEDICTIVE.

(a).—*The Perfect.*

§ 391. (a) *The Reduplicated Perfect of the Passive* is formed from the same roots and in the same manner as the Redupl. Perf. of the Âtm.; e.g. rt. निद्र, 3 Sing. Red. Perf. Pass. विनिद्रे; rt. तुष्ट, तुष्टे; rt. निन्द्, निनिन्द्रे; rt. क्रम्, चक्रमे; rt. अज्ज, आनज्जे; rt. इष्ट, ईषे &c.

§ 392. (3) *The Periphrastic Perfect of the Passive* is formed from the same roots and in the same manner as the Periphrastic Perf. of the Âtm., except that all the three auxiliary verbs कृ, अस्, and भू are conjugated only in Âtmane.; e.g. rt. उन्द्, 3 Sing. Periph. Perf. Pass. उन्दां-चक्रे, or उन्दाभासे, or उन्दांबभूते; rt. ईक्ष्, ईक्षांचक्रे, or ईक्षाभासे, or ईक्षांबभूते &c.

(b).—*The Aorist.*

1.—*The 3rd Pers. Sing.*

§ 393. The 3rd Pers. Sing. of the Aor. Pass. is formed in one and the same manner of all roots, by prefixing to the root the augment and by adding to it the termination इ; e.g. rt. निन्द्, 3 Sing. Aor. Pass. अनिन्दि; rt. सेव्, असेवि.

§ 394. Before the termination इ the root undergoes the following changes:—

(a) Guṇa is substituted for a penultimate (prosodially) short vowel; e.g. rt. भिद्, अभेदि; rt. हृद्, अतोदि; rt. कृत्, अकारि.

(b) Vriddhi is substituted for a final vowel; e.g. rt. चि, अच्चायि; rt. नी, अनायि; rt. स्तु, अस्तायि; rt. लु, अलायि; rt. कृ, अकारि; rt. कृ, अकारि.

(c) A penultimate (prosodially short) अ is lengthened, except of rt. जन् and of roots ending in अम्; e.g. rt. वद्, अवदि; rt. पद्, अपदि; but rt. दम्, अददि; rt. जन्, अजनि.

Exception: The penultimate अ of कम्, गम्, नम्, यम्, रम्, वम्, and of चम् when preceded by the prep. आ, is lengthened; e.g. अकानि, अगानि, अनानि; आचानि &c.

(d) Roots ending in आ (ए, ऐ and ओ, § 297, b) insert य् between the root and the termination; e.g. rt. दा, अदायि; rt. धे, अधायि; rt. गै, अगायि.

§ 395. *Irregular 3rd Persons Sing. of the Aor. Pass.:*

1. The roots रश् 'to kill' and रम् 'to desire,' instead of lengthening their vowel, insert a nasal before their final consonant; अरन्धि, अरन्धि.

2. लम् 'to take' optionally does the same; अलानि or अलन्धि. When a preposition is prefixed to लम्, it forms only अलन्धि, e.g. प्रलम्, प्रालन्धि.

3. भञ्ज् 'to break' forms अभञ्जि or अभञ्जि.

2.—*The remaining Persons of the Aorist Pass.*

(a) Rules applicable equally to all roots.

§ 396. Those roots which actually take Form IV., V., or VII. of the Aor. in Âtmane., or which, if they were used in Âtmane., would take those forms in Âtmanepada, use the same forms of the Aor. Âtmane. for the Passive; e.g. rt. कृ, 1 Sing. Aor. Pass. अकृयि; rt. दा, अदायि; rt. मुञ्, अमुञ्चि; rt. लृ, अलयि; rt. भू, अभयि; rt. हिष्, अहिंसि.

§ 397. Forms II. and III. of the Aor. Âtmane. are not used for the Passive; the roots which in Âtmane. take Form II. or III., or which would take these forms if they were conjugated in Âtmane., take in the Passive Form IV. or V. of the Aor. Âtmane. according as § 351 or § 357 is applicable to them; e.g. set rt. अस् 'to throw,' 1 Sing. Aor. Âtm. आस्ये; Pass. आसियि; ani! rt. खया, Âtm. अख्ये; Pass. अख्यायि; set rt. भि, Âtm. अभियि; Pass. अभयि; ani! rt. लृ, Âtm. अलुयि; Pass. अलोयि.

(β) Optional forms of roots ending in vowels, and of ग्रह्, दृश्, and हन्.

§ 398. All roots ending in vowels, and the roots ग्रह् 'to seize,' दृश् 'to see,' and हन् 'to strike' may optionally form the Passive Aorist (except in the 3 Sing.) by augmenting the root and adding to it the terminations of Form V. of the Aor. Âtmane; before these terminations the root undergoes the same changes which it undergoes before the termination इ of the 3 Sing. Aor. Pass. The initial इ of the terminations इषि &c. is not liable to be lengthened. *E.g.* rt. चि, 1 Sing. Aor. Pass. अच्चायिषि (or अचेवि); rt. नी, अनायिषि (or अनेषि); rt. ग्रह्, अग्रहयिषि (or अग्रहीषि); rt. दृश्, अदृशयिषि (or अदृक्षि).

§ 399. *Paradigms:* The Aorist Pass. of कृ 'to do,' तुद् 'to strike,' दृश् 'to see,' and लृ 'to cut.'

	Rt. कृ.		Rt. तुद्.	
Sing.	1.	अकृषि or अकारिषि		अतुत्सि
	2.	अकृषाः अकारिष्ठाः		अतुत्स्याः
	3.	अकारि		अतोदि
Dual.	1.	अकृष्वहि अकारिष्वहि		अतुत्स्वहि
	2.	अकृषायाम् अकारिषायाम्		अतुत्सायाम्
	3.	अकृषाताम् अकारिषाताम्		अतुत्साताम्
Plur.	1.	अकृष्महि अकारिष्महि		अतुत्स्महि
	2.	अकृद्वम् अकारिध्वम् or °द्वम्		अतुद्वम्
	3.	अकृषत अकारिषत		अतुत्सत
	Rt. दृश्.		Rt. लृ.	
Sing.	1.	अदृक्षि or अर्दाक्षि	अलविषि or अलाविषि	
	2.	अदृष्टाः अर्दाक्षिष्ठाः	अलविष्ठाः अलाविष्ठाः	
	3.	अर्दाक्षि	अलावि	

Dual.	1.	अदृश्वहि or अदांश्वहि	अलविश्वहि or अलाविश्वहि
	2.	अदृशायाम्	अलविशायाम्
	3.	अदृशाताम्	अलविशाताम्
Plur.	1.	अदृशमहि	अलविष्महि
	2.	अदृश्वम्	अलविध्वम्
	3.	अदृशत	अलविषत

(e).—The two Futures, the Conditional, and the Benedictive.

(a) Rule applicable equally to all roots.

§ 400. The formation of the two Futures, the Conditional, and the Benedictive of the Passive does not differ from the formation of the same forms of the *Ātmanepada*; e.g. rt. वा, 3 Sing. Simple Fut. Pass. वास्यते; rt. भू, भविष्यते; rt. तुद्, तोस्यते; rt. बुध्, बोधिष्यते;—rt. वा, 1 Sing. Periph. Fut. Pass. वाताहे; rt. तुद्, तोत्ताहे;—rt. जि, 3 Sing. Bened. Pass. जेषीष्ट; rt. बुध्, बोधिषीष्ट; rt. तुद्, तुत्सीष्ट.

(3) Optional forms of roots ending in vowels, and of ग्रह्, दृष्, and हृ.

§ 401. All roots ending in vowels and the roots ग्रह्, दृष्, and हृ may optionally form the two Futures, the Conditional, and the Benedictive of the Passive by adding to the root the terminations of the corresponding tenses of the *Ātmanepada* with the vowel इ, which is not liable to be lengthened, and by changing the root in the same manner in which it is changed before the termination इ of the 3 Sing. of the Aor. Pass.; e.g. rt. वा, 3 Sing. Simple Fut. Pass. वासिष्यते (or वास्यते); Periph. Fut. वासिता (or वाता); Condit. अवासिष्यत (or अवास्यत); Bened. वासिषीष्ट (or वासीष्ट); rt. ग्रह्, Simple Fut. ग्राहिष्यते (or ग्रहीष्यते); rt. दृष्, Simple Fut. दृशिष्यते (or दृश्यते), &c.

Paradigm.

§ 402. Conjugation of the set rt. बुध् cl. 1, P. *Ā*. 'to know,' in *Parasmai*, *Ātmane*, and Passive:—

	Parasmai.	Ātmane.	Passive.
	Present Indicative.		
Sing.	1. बोधामि 'I know.'	बोधे 'I know.'	बुध्ये 'I am known.'
	2. बोधसि	बोधसे	बुध्यसे
	3. बोधति	बोधते	बुध्यते

	Parasmai.	Ātmane.	Passive.
Dual.	<ol style="list-style-type: none"> 1. बोधावः 2. बोधथः 3. बोधतः 	<ol style="list-style-type: none"> 1. बोधावहे 2. बोधेथे 3. बोधेते 	<ol style="list-style-type: none"> 1. बुध्यावहे 2. बुध्येथे 3. बुध्येते
Plur.	<ol style="list-style-type: none"> 1. बोधामः 2. बोधथ 3. बोधन्ति 	<ol style="list-style-type: none"> 1. बोधामहे 2. बोधध्वे 3. बोधन्ते 	<ol style="list-style-type: none"> 1. बुध्यामहे 2. बुध्यध्वे 3. बुध्यन्ते

Present Potential.

Sing.	<ol style="list-style-type: none"> 1. बोधेयम् 'I may know.' 2. बोधेः 3. बोधेत् 	<ol style="list-style-type: none"> 1. बोधेय 'I may know.' 2. बोधेयाः 3. बोधेत 	<ol style="list-style-type: none"> 1. बुधेय 'I may be known.' 2. बुधेयाः 3. बुध्येत
Dual.	<ol style="list-style-type: none"> 1. बोधेव 2. बोधेतम् 3. बोधेताम् 	<ol style="list-style-type: none"> 1. बोधेवहि 2. बोधेयाथाम् 3. बोधेयाताम् 	<ol style="list-style-type: none"> 1. बुध्येवहि 2. बुध्येयाथाम् 3. बुध्येयाताम्
Plur.	<ol style="list-style-type: none"> 1. बोधेम 2. बोधेत 3. बोधेयुः 	<ol style="list-style-type: none"> 1. बोधेमहि 2. बोधेध्वम् 3. बोधेरन् 	<ol style="list-style-type: none"> 1. बुध्येमहि 2. बुध्येध्वम् 3. बुध्येरन्

Present Imperative.

Sing.	<ol style="list-style-type: none"> 1. बोधानि 'May I know.' 2. बोध or बोधतात् 3. बोधतु or बोधतात् 	<ol style="list-style-type: none"> 1. बोधे 'May I know.' 2. बोधस्व 3. बोधताम् 	<ol style="list-style-type: none"> 1. बुधै 'May I be known.' 2. बुध्यस्व 3. बुध्यताम्
Dual.	<ol style="list-style-type: none"> 1. बोधाव 2. बोधतम् 3. बोधताम् 	<ol style="list-style-type: none"> 1. बोधावहे 2. बोधेथाम् 3. बोधेताम् 	<ol style="list-style-type: none"> 1. बुध्यावहे 2. बुध्येथाम् 3. बुध्येताम्

	Parasmai.	Âtmane.	Passive.
Plur. {	1. बोधाम्	बोधामहे	बुध्यामहे
	2. बोधत	बोधध्वम्	बुध्यध्वम्
	3. बोधन्तु	बोधन्ताम्	बुध्यन्ताम्

Imperfect.

Sing. {	1. अबोधम् 'I know.'	अबोधे 'I know.'	अबुध्ये 'I was known.'
	2. अबोधः	अबोधयाः	अबुध्यथाः
	3. अबोधत्	अबोधत	अबुध्यत
Dual. {	1. अबोधाव	अबोधावहि	अबुध्यावहि
	2. अबोधतम्	अबोधेयाम्	अबुध्येयाम्
	3. अबोधताम्	अबोधेताम्	अबुध्येताम्
Plur. {	1. अबोधाम	अबोधामहि	अबुध्यामहि
	2. अबोधत	अबोधध्वम्	अबुध्यध्वम्
	3. अबोधन्	अबोधन्त	अबुध्यन्त

Reduplicated Perfect.

Sing. {	1. बुबोध 'I knew.'	बुबुधे 'I knew.'	बुबुधे 'I was known.'
	2. बुबोधिय	बुबुधिषे	Conjugated like the Âtmane.
	3. बुबोध	बुबुधे	
Dual. {	1. बुबुधिव	बुबुधिवहे	
	2. बुबुधयुः	बुबुधाये	
	3. बुबुधतुः	बुबुधाते	
Plur. {	1. बुबुधिम	बुबुधिमहे	
	2. बुबुध	बुबुधिष्वे	
	3. बुबुधुः	बुबुधिरे	

	Parasmai.	Âtmane. <i>Aorist.</i>	Passive.
	Form II. or Form V.		
Sing.	1. अबुधम् अबोधिषम् 'I have known.'	अबोधिषि 'I have known.'	अबोधिषि 'I have been known.'
	2. अबुधः अबोधीः	अबोधिष्ठाः	अबोधिष्ठाः known.
	3. अबुधत् अबोधीत्	अबोधिष्ट	अबोधि
Dual.	1. अबुधाव अबोधिष्व	अबोधिष्वहि	अबोधिष्वहि
	2. अबुधतम् अबोधिष्टम्	अबोधिषाथाम्	The rest = Âtm.
	3. अबुधताम् अबोधिष्टाम्	अबोधिषाताम्	
Plur.	1. अबुधाम अबोधिष्म	अबोधिष्महि	
	2. अबुधत अबोधिष्ट	अबोधिष्वम्	
	3. अबुधन् अबोधिषुः	अबोधिषत	

Simple Future.

Sing.	1. बोधिष्यामि 'I shall know.'	बोधिष्ये 'I shall know.'	बोधिष्ये 'I shall be known.'
	2. बोधिष्यसि	बोधिष्यसे	Conjugated like the Âtmane.
	3. बोधिष्यति	बोधिष्यते	
Dual.	1. बोधिष्यावः	बोधिष्यावहे	
	2. बोधिष्यथः	बोधिष्येथे	
	3. बोधिष्यतः	बोधिष्येते	
Plur.	1. बोधिष्यामः	बोधिष्यामहे	
	2. बोधिष्यथ	बोधिष्यथ्वे	
	3. बोधिष्यन्ति	बोधिष्यन्ते	

Periphrastic Future.

Sing.	1. बोधितास्मि 'I shall know.'	बोधिताहे 'I shall know.'	बोधिताहे 'I shall be known.'
	2. बोधितासि	बोधितासे	Conjugated like the Âtmane.
	3. बोधिता	बोधिता	

	Parasmai.	Ātmane.	Passive.
Dual.	<ol style="list-style-type: none"> 1. बोधितास्वः 2. बोधितास्यः 3. बोधितारौ 	<ol style="list-style-type: none"> 1. बोधितास्वहे 2. बोधितासाथे 3. बोधितारौ 	
Plur.	<ol style="list-style-type: none"> 1. बोधितास्मः 2. बोधितास्य 3. बोधितारः 	<ol style="list-style-type: none"> 1. बोधितास्महे 2. बोधिताध्वे 3. बोधितारः 	
<i>Conditional.</i>			
Sing.	<ol style="list-style-type: none"> 1. अबोधिष्यम् 'I should know.' 2. अबोधिष्यः 3. अबोधिष्यत् 	<ol style="list-style-type: none"> 1. अबोधिष्ये 'I should know.' 2. अबोधिष्यथाः 3. अबोधिष्यत 	<ol style="list-style-type: none"> 1. अबोधिष्ये 'I should be known.' 2. Conjugated like the Ātmane. 3.
Dual.	<ol style="list-style-type: none"> 1. अबोधिष्याव 2. अबोधिष्यतम् 3. अबोधिष्यताम् 	<ol style="list-style-type: none"> 1. अबोधिष्यावहि 2. अबोधिष्येथाम् 3. अबोधिष्येताम् 	
Plur.	<ol style="list-style-type: none"> 1. अबोधिष्याम 2. अबोधिष्यत 3. अबोधिष्यन् 	<ol style="list-style-type: none"> 1. अबोधिष्यामहि 2. अबोधिष्यध्वम् 3. अबोधिष्यन्त 	
<i>Benedictive.</i>			
Sing.	<ol style="list-style-type: none"> 1. बुधासम् 'May I know!' 2. बुधाः 3. बुधात् 	<ol style="list-style-type: none"> 1. बोधिषीय 'May I know!' 2. बोधिषीष्ठाः 3. बोधिषीष्ट 	<ol style="list-style-type: none"> 1. बोधिषीय 'May I be known!' 2. Conjugated like the Ātmane. 3.
Dual.	<ol style="list-style-type: none"> 1. बुधास्व 2. बुधास्तम् 3. बुधास्ताम् 	<ol style="list-style-type: none"> 1. बोधिषीवहि 2. बोधिषीयास्याम् 3. बोधिषीयास्ताम् 	
Plur.	<ol style="list-style-type: none"> 1. बुधास्म 2. बुधास्त 3. बुधासुः 	<ol style="list-style-type: none"> 1. बोधिषीमहि 2. बोधिषीध्वम् 3. बोधिषीरन् 	

§ 403. *Alphabetical List of some Irregular Verbs with their principal Tenses in Parasmai, Atmane, and Passive.*

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
1. अज्* ol. I. P. ¹	Par.	अजति	विवय or विवाय	अवैषीत् IV., or वेष्यति or वेता or वीयात्			
			विवयिय or विवेय	अजीत् V.	अजिष्यति	अजिता	
				or आजिय			

विवाय

विविय

विव्ययुः

विव्यतुः

विव्यिम

विव्य

विव्युः

Pass. वीयते

3. ङ्. अवायि	वेष्यते or	वेता or	वेषीष्ट or
1. ङ्. अवेषि or	अजिष्यते or	अजिता or	अजिषीष्ट or
आजिषि or	वायिष्यते	वायिता	वायिषीष्ट
अवायिषि			

* In the general tenses वी must be substituted for अज् before terminations beginning with a vowel or with य, and it may optionally be substituted before terminations beginning with any consonant except य.

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
2. अद्* cl. 2 P. Par.	अस्ति	1 Sg. आद or (§267)	जघस or जघास	अवसत् II.	अस्त्यति	अस्ता	अद्यात्
		2 „ आदिद्य (§306) or जघसिद्य					
		3 „ आद or जघास					
		Dn. आदिब or जक्षिब (§316) &c.					
	Pass.	अयते	आदे or जक्षे	3. Sg. आदि 1. „ आत्ति	अस्त्यते	अस्ता	अत्सीष्ट
3. इ with prep. Ḍtm.	अयीते	अयिजने		अधेष्ट or अध्यगोष्ट } IV.	अधेच्यते	अच्येता	अधेयीष्ट
अधि† cl. 2 Ḍ.	(§270)				Cond. अधेच्यत		
					or अध्यगीच्यत		
	Pass.	अधीयते		3. Sg. अच्यायि or अध्यगायि.			

* एद् is substituted for अद् in the Aor., and optionally in the Perf.

† ग्ग is substituted for इ after अधि in the Perf., and optionally in the Aor. and Cond. When this substitution takes place, the Aor. Ḍ. and the Cond. are formed irregularly, as shown above.

4. ऊर्णु* cl. 2	Par.	ऊर्णोति or ऊर्णुव	or ऊर्णुनाव	और्णवीत् or	ऊर्णविष्यति or	ऊर्णविता or	ऊर्णयात्
P. Á. 'to cover.'		ऊर्णोति	ऊर्णुनविष or ऊर्णुनुविष	और्णवीत् or	V. ऊर्णुविष्यति	ऊर्णविता	
		(§272).	ऊर्णुनाव (§300, a).	और्णवीत्			
			ऊर्णुनुविष &c.				
	Átm.	ऊर्णुते		और्णविष्ट or	ऊर्णविष्यते or	ऊर्णविता or	ऊर्णविषीष्ट or
				और्णविष्ट	ऊर्णविष्यते	ऊर्णविता	ऊर्णविषीष्ट
	Pass.	ऊर्णयते	ऊर्णुवे	3. Sg. और्णवि	ऊर्णविष्यते or	ऊर्णविता or	ऊर्णविषीष्ट or
				1. Sg. और्णविषि	ऊर्णविष्यते or	ऊर्णविता or	ऊर्णविषीष्ट or
				or और्णुविषि	ऊर्णविष्यते	ऊर्णविता	ऊर्णविषीष्ट
				or और्णविषि			
5. कम् cl. 1 Á.	Átm.	कामयते	कामयांचक्रे &c. or	अचीकमत or	कामयिष्यते or	कामयिता or	कामयिषीष्ट or
		'to love.'	(§248, g). चकमे	अचकमत III.	कमिष्यते	कमिता	कमिषीष्ट
	Pass.	काम्यते or	= Átm.	3. Sg. अकामि	= Átm.	= Átm.	= Átm.
		कम्यते		1. Sg. अकामयिषि	or	or	or
				or अकामिषि	कामिष्यते	कामिता	कामिषीष्ट
				or अकमिषि			

* In Áor. Par. the final vowel is changed to Vriiddhi or Guṇa. Before terminations with intermediate ṛ, the Guṇa which by other rules should be substituted, is optional. Notice the reduplication in the Perf.

† कम् and गुप् (No. 7) may form the general tenses from their special bases.

Root.	Voice.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut. Benedicitive.
6. कृप् (opt.-ani.)	Δtm.	कल्पते	चकृपे	अकल्पिष्ट V., or	कल्पिष्यते or	Periph. Fut. Benedicitive.
cl. 1 A. (optionally P. in Par. Aor., the two Fut. & Cond.)			चकृपिषे or चकृष्ये	अकृप्त IV., or	कल्पस्यते or	1.Sg. कल्पितारे कल्पिषीष्ट or
				अकृप्त् II.	कल्पस्यति	or कल्मासि
						or कल्मासि
7. गुप् (opt.-ani.)	Par.	गोपायति	गोपायांचकार &c.	अगोपायीत् V.,	गोपायिष्यति or गोपायिता or	गोपाय्यात् or
cl. 1 P. 'to guard.' (Compare 5. कम्.)			(§248, g). or जुगोप	or अगोपीत् V.,	गोपिष्यति or गोपिता or	गुप्यात्
			2 Sg. जुगोपिष or जुगोप्य	or अगौप्सीत् IV.	गोप्यति	गोप्ता
	Pass.	गोपाय्यते	गोपायांचक्रे &c.	3. Sg. अगोपायि	गोपायिष्यते or गोपायिता or	गोपायिषीष्ट or
		or गुप्यते or जुगुपे		or अगोपि	गोपिष्यते or गोपिता or	गोपिषीष्ट or
				1. Sg. अगोपायिषि	गोप्यते	गोप्ता
				or अगोपिषि or अगुप्सि		गुप्सीष्ट
				अगुहीत् V., or	गुह्यिष्यते or	गुह्यात्
				अगुह्यत् VII.	गुह्यति	गोढा
8. गुह् (opt.-ani.)	Par.	गुहति	जुगुह			
cl. 1 P. A. 'to hide.'			(§248, a). जुगुह्य or जुगोट			
			जुगुह			
			जुगुहिब or जुगुह &c.			

* Instead of substituting Guṇa, गुह् lengthens its vowel, when the final ह् is followed by a vowel.

Atm.	गृह्णे	जुगुहे	अगृहिष्ट V., or जुगुहिषे or जुगुसे &c. अगृह्णत } VII. or अगृह् } (§ 365).	गृहिष्यते or बोध्यते	गृहिता or गोढा	गृहिषीष्ट or बुसीष्ट
Pass.	गृह्यते	= Átm.	3 Sg. अगृहि ; the rest = Átm.	= Átm.	= Átm.	= Átm.
9. जागृ* cl. 2 P. Par.	जागर्ति	जागरांचकार &c. or अजागरीत् V.	1 Du. जजागरिब अजागारि	जागरिष्यति	जागरिता	जागर्यात्
		(§ 265, 3). जजागार (§ 300, c). 3 Sg. Pass. =				
10. दरिद्रा† cl. 2 P. Par.	दरिद्राति	दरिद्रांचकार &c. or अदरिद्रासीत् VI.		दरिद्रिष्यति	दरिद्रिता	दरिद्र्यान्
		P. 'to be poor.' (§ 274). ददरिद्रौ				
11. दी‡ cl. 4 A. Átm.	दीयते	विदीये	अदास्त IV.	दास्यते	दाता	दासीष्ट
		'to perish.'				
12. शुत् cl. 1 A. Átm.	द्योतते	विद्युते (§ 322, a).	अद्योतिष्ट V. or (optionally P. Par. in Aor.) 'to shine.'	द्योतिष्यते	द्योतिता	द्योतिषीष्ट

* अगृ substitutes Guṇa for its final vowel in the general tenses, except where it may or must take Yiddhi in the Perf. and in the Aor. Pass.

† दरिद्र drops its final in the general tenses; optionally in Aor.; not in Perf.

‡ दी, 16 Pi, and 17 नी change their final vowel to अ, wherever Guṇa or Yiddhi ought to be substituted for it, and they are then treated like roots ending in अ; 20 ली does the same optionally. दी is irregular in Perf.

16. मि. cl. 5	Par.	मिनोति, ममौ	अमासीत् VI.	मास्यति	माता	भीयात्
P. A. 'to throw.'		ममिष्य or ममाष्य				
(Compare 11 दी).		ममौ				
		मिम्यिष्य				
		मिम्ययुः &c.				
	Átm.	मिनुते	अमास्त IV.	मास्यते	माता	मासीष्ट
	Pass.	मीयते	3 Sg. अमायि	मास्यते or	माता or	मासीष्ट or
			1 Sg. अमासि	मायिष्यते	मायिता	मायिषीष्ट
			अमायिषि			
17. मी. cl. 9 P. A. Par.		मीनाति				
'to destroy.'		मीनीते				
(Compare 11 दी).						
18. मृ. cl. 6 Á.		म्रियते	अमृत IV.	मरिष्यति	1. Sg. मर्तास्मि	मृषीष्ट
(but P. in Perf.,						
the two Fut. and						
Cond.) 'to die.'						

Root.	Voices.	Present.	Perfect.	Aorist.	Simple Fut.	Periph. Fut.	Benedictive.
19. मृज् (opt.-anv.)	Par.	मार्ष्टि	ममार्ज	अमार्जीत्	V. or	मार्जिष्यति	or मार्जिता or मृज्यात्
ol. 2 P. '49		(§ 276).	ममार्जिष or ममार्ष्ट	अमार्शीत्	IV.	मार्श्यति	मार्ष्ट
'wipe.'			ममार्ज				
			ममृजिष or ममार्जिष				
			or ममृज्व				
			ममृज्युः or ममार्ज्युः				
			ममृजतुः or ममार्जतुः				
			ममृजिम or ममार्जिम				
			or ममृज्म				
			ममृज or ममार्ज				
			ममृजुः or ममार्जुः				
Pass.	मृज्यते	ममृजे	or ममार्जे	3 Sg. अमार्जि	मार्जिष्यते	or मार्जिता	or मार्जिषीष्ट or मृसीष्ट.
				1 Sg. अमार्जिषि	मार्श्यते	मार्ष्ट	
				or अमृसि			

* '49 everywhere substitutes Vṛiddhi, instead of Guna; Vṛiddhi is optionally substituted also in weak forms before a vowel.

[illegible]

Root.	Voices. Present.	Perfect.	Aorist.	Simple Fut. Periph. Fut. Benedictive.
21. वृत् cl. 1 A. (optionally P. in Aor., Simple Fut. and Cond.) 'to be.'	वर्तते	ववृते	अवर्तिष्ट V., or अवृत्तत् II.	वर्तिष्यते or वर्तिता वर्तिषीष्ट वत्स्यति
22. वृष् 'to grow,' conjugated like वृत्.				
23. स्यन्द् (opt.- Aor. स्वन्दते and 4th cl. 1 A. optionally P. in Par. Aor., Simple Fut. and Cond.) 'to flow, to drop.'	स्यन्दे	स्यन्दे	अस्यन्दिष्ट V., or अस्यन्ति IV., or अस्यद्गत् II.	स्यन्दिष्यते or स्यन्दिता or स्यन्दिषीष्ट or स्यन्तस्यते or स्यन्ता स्यन्तसीष्ट स्यन्तस्यति (§ 370, d).
24. इन्* cl. 2. P. Par. इन्ति (with prep. sometimes A.) 'to strike.'	जवन or जवान जवन्य or जवनिज जवान (§ 316).	जवन or जवान जवन्य or जवनिज जवान (§ 316).	अवधीत् V.	इन्ति इन्ता वध्यात् (370, b).

* इन् substitutes वृन् in the Benedictives, and in Aor. Par.; optionally in Aor. Aor. and Pass. The vowel of वृन् is not lengthened in Aor. Par.; and the Aor. Aor., when formed of इन्, is irregular. The 3 Sing. Aor. Pass. also is irregular.

Atm.	हते	जप्ते	अवाधिवि V. or अहसि IV. अवाधिष्ठाः or अहयाः अवाधिष्ट or अहत अवाधिष्वहि or अहस्वहि &c. -	हनिष्यते	हन्ता	वधिषीष्ट
Pass.	हन्यते	जप्ते	3 Sg. अवानि or अवाधि 1 Sg. अवानिषि or (§§ 398, 401). अवाधिवि or अहसि	हनिष्यते or वानिष्यते	हन्ता or वानिता	वधिषीष्ट or वानिषीष्ट

II.—CONJUGATION OF DERIVATIVE VERBAL BASES.

1.—CONJUGATION OF THE ROOTS OF THE TENTH CLASS AND OF THE CAUSAL OF ALL ROOTS.

A.—The Roots of the Tenth Class.

§ 404. The Conjugation of the roots contained in the *tenth class* (denominated चुरादि, i.e. 'commencing with चुर') of the native grammarians differs from that of the primitive roots collected in the first nine classes in this, that the personal terminations and the characteristic marks of the various tenses and moods are not added immediately to the root, but to a derivative base previously derived from the root. This derivative base appears not merely in the special tenses, but remains, with few exceptions, throughout the whole conjugation. *E.g.* rt. चुर 'to steal;' Derivative base चोरि; Pres. Ind. Par. चोरयति *choray-ati*; Perf. चोरयांचकार *choray-ānchakāra*; Simple Fut. चोरयिष्यति *choray-iṣhyati*; Periph. Fut. चोरयिष्या *choray-iṣyā*; Bened. Par. चोर्यात् *chor-yāt*; Bened. Âtm. चोरयिषीष्ट *choray-iṣhīṣhṭa*; Pass. Pres. Ind. चोर्यते *chor-yate*, &c.

(a) Formation of the Derivative Base.

§ 405. 1. The vowel इ is added to the root; *e.g.* rt. चिन्, Deriv. Base चिन्ति; rt. पीड्, पीडि; rt. अर्थ्, अर्थि.

2. The root undergoes the following changes:—

(a) Guṇa is substituted for a penultimate (prosodially) short vowel; *e.g.* rt. चिन्, चेति; rt. चुर, चोरि; rt. पृथ्, पर्थि.

(b) Vṛiddhi is substituted for a final vowel; *e.g.* rt. जि, जावि; rt. प्री, प्रावि; rt. बु, बावि; rt. धू, धावि; rt. गृ, गारि; rt. वृ, वारि.

(c) A penultimate (prosodially short) अ is lengthened; *e.g.* rt. कञ्, काणि; rt. मन्, मावि.

(d) Penultimate ऋ is changed to ईर्; *e.g.* rt. कृन्, कीर्ति.

§ 406. The following are the common roots in which the radical vowel (against § 405. 2, a, e) remains unchanged: rt. मृग् (Deriv. Base मृगि), मृत्, स्मृह; कथ् (Deriv. Base कथि), गन्, ध्वन्, मङ्, रन्, रस्, रह्, वृ, स्मन्, स्वद्.—Rt. कृन् forms optionally कनि or कानि.

§ 407. Some roots may optionally add भावि to the root, instead of इ; *e.g.* rt. अर्थ्, अर्थि or अर्थ्यावि; rt. गन्, गणि or गण्यावि.

(b) Conjugation of the Derivative Base.

§ 408. Roots of the 10th (*churādi*) class are like roots of the first nine classes conjugated in three voices, the Parasmaipada, the Âtmanepada, and the Passive voice, and the remarks in §§ 224 and 225 apply to them as they apply to primitive roots.

1.—THE PARASMAIPADA AND ÂTMANEPADA.

A.—THE PRESENT (INDIC., POTENT., IMPERAT.) AND IMPERFECT.

§ 409. The Derivative Base is conjugated like a primitive root in *इ* of the 1st (*bhrādi*) class, the final *इ* of the deriv. base being treated like a final *इ* of such a root; *e. g.* rt. *चुर्*, Deriv. Base *चोरि*; Special Base *चोरञ्*; Pres. Ind. Par. *चोरयति*, Âtm. *चोरयते*; Pres. Pot. Par. *चोरयेत्*, Âtm. *चोरयेत्*; Pres. Imper. Par. *चोरयतु* or *चोरयतात्*, Âtm. *चोरयताम्*; Imperf. Par. *अचोरयत्*, Âtm. *अचोरयत्*.

B.—THE PERIPHRASTIC PERFECT, THE TWO FUTURES, THE CONDITIONAL, AND THE BENEDICTIVE.

§ 410. Roots of the 10th (*churādi*) class form the Perfect from their derivative base by means of the auxiliary verbs *कृ*, *अस्*, or *भू*, according to the rules given in §§ 328 and 329. *E. g.* rt. *चुर्*, Deriv. Base *चोरि*; Periphrastic Perf. Par. *चोरयांचकार*, or *चोरयामास*, or *चोरयांबभूव*; Âtm. *चोरयांचक्रे*, or *चोरयामास*, or *चोरयांबभूव*.

§ 411. In the two Futures the terminations given in § 368, *b*, and § 373, *b*, are added to the derivative base with the intermediate *इ*, before which the final *इ* of the derivative base is gunated; *e. g.* rt. *चुर्*, Deriv. Base *चोरि*, Simple Fut. Par. *चोरयिष्यति*; Âtm. *चोरयिष्यते*; Periphr. Fut. 1 Sing. Par. *चोरयितास्मि*; Âtm. *चोरयिताहे*.

§ 412. The Conditional is derived from the Simple Future according to the rule given in § 378; *e. g.* Condit. Par. *अचोरयिष्यत्*, Âtm. *अचोरयिष्यत्*.

§ 413. In the Benedictive Par. the Parasmai. terminations given in § 380, *c*, are added to the derivat. base, the final *इ* of which is dropped; *e. g.* rt. *चुर्*, Deriv. Base *चोरि*, Bened. Par. *चोर्यात्*. In Âtmaue. the terminations given in § 380, *c*, are added to the derivat. base with the intermediate *इ*, before which the final *इ* of the derivative base is gunated; *e. g.* Bened. Âtm. *चोरयिषीष्ट*.

C.—THE AORIST.

§ 414. Roots of the 10th (*churādi*) class always take the third or reduplicated form of the Aorist. The derivative base is reduplicated,

and the augment is prefixed to the reduplicated form. The terminations are the same as those of the third form of the Radical Aorist of primitive roots (§ 341, *b*), and before them the final इ of the derivative base is dropped.

E.g. rt. चिन्त, Deriv. Base चिन्ति; with redupl. and augment अचिचिन्ति; with termination of the 1 Sing. Par. अचिचिन्ति + अम् = अचिचिन्तम्; Âtm. अचिचिन्ते. Rt. सूच्, 3 Sing. Par. असूचत्; rt. कथ्, अचकथत्.

Note: In the following rules it will be convenient to call the derivative base, after its final इ has been dropped, the base-syllable; *e.g.* चिन्त will be called the base-syllable of चिन्ति, चोर् the base-syllable of चोरि (Deriv. Base of rt. चुर).

§ 415. The vowel of the base-syllable of a base which begins with a consonant undergoes in the reduplicated Aorist the following changes:—

(a) A penultimate आ is shortened; penultimate ई, ए, and ऐ are reduced to इ, penultimate ऊ, ओ and औ, to उ; *e.g.*

rt. ज्ञि;	Deriv. B.	ज्ञाधि;	Aor. Par.	अजिञ्जयत्.
rt. उ;	„ „	याधि;	„ Âtm.	अयीययत्.
rt. पू;	„ „	पारि;	„ Par.	अपीपरत्.
rt. चिच्;	„ „	चेति;	„ Âtm.	अचीचिन्त.
rt. सूङ्;	„ „	सूडि;	„ Par.	असूषुङ्.
rt. चुर;	„ „	चोरि;	„ „	अचूचुरत्.

(b) The penultimate vowel of the base-syllable of पीड् and certain other roots may optionally follow (*a*), or remain unchanged; *e.g.*

rt. पीड्; Deriv. B. पीडि; Aor. Par. अपीपिडत् or अपिपीडत्.

(c) The penultimate vowel of the base-syllable of सूच्, स्तेन्, लोक्, लोच् and certain other roots must (against *a*) remain unchanged; *e.g.*

rt. सूच्;	Deriv. B.	सूधि;	Aor. Par.	असूचयत्.
rt. स्तेन्;	„ „	स्तेनि;	„ „	अतिस्तेनत्.
rt. लोच्;	„ „	लोधि;	„ „	अनुलोचत्.

(d) Penultimate अद्, आद्, ईद्, (and अल्) of the base-syllable, being substitutes for original क्, क्, (and ल्), remain either unchanged, or अद्, आद्, and ईद् are reduced to (short) क् (and अल् to ल्); *e.g.*

rt. पृथ्;	Deriv. B.	पर्थि;	Aor. Par.	अपपर्थत् अपीपृथत्.
rt. कृत्;	„ „	कीर्ति;	„ „	अचिकीर्तन् or अचीकृतत्.

§ 416. When the rules given in the preceding paragraph have been applied to the base-syllable, the following rules must be applied to the vowel of the reduplicative syllable:—

(a) The vowels इ and उ of the reduplicative syllable are lengthened, when the base-syllable is prosodially short and commences with only one consonant; e.g.

rt. चुर्; Deriv. B. चोरि; reduplicated चुचोरि; by § 415 (a) changed to चुचुर्; becomes चुचुर्; Aor. Par. अचुचुरत्.

rt. चित्; Deriv. B. चेति, reduplicated चिचेति; changed to चिवित्; becomes चीचित्; Aor. Átm. अचीचितत्.

But rt. सूच्; Deriv. B. सूचि; Red. सुसूचि; remains सुसूच्; Aor. Par. असुसूचत्.

rt. स्तेन्; „ „ स्तेनि; „ तिस्तेनि; „ तिस्तेन्; „ „ अतिस्तेनन्.

rt. पीड्, „ „ पीडि; „ पिपीडि; when remaining पिपीड्, „ अपिपीडत्.

„ „ „ „ „ „ changed to पिपिड्, „ अपीपिडत्.

(b) The vowel अ of the reduplicative syllable is changed to ई, when the base-syllable is prosodially short and begins with only one consonant; and to इ, when the base-syllable is prosodially short and begins with more consonants than one; e.g.

Rt.	Deriv. B.	Red.	changed to	becomes	Aor.
मन्;	मानि;	ममानि;	ममन्;	मीमन्	Átm. अमीमनत्.
पृ;	पारि;	पपारि;	पपर्;	पीपर्;	Par. अपीपरत्.
जि;	जायि;	जजायि;	जजय्;	जिजय्;	„ अजिजयत्.
प्रथ्;	पर्यि;	पपर्यि;	पप्रथ्;	पीप्रथ्;	„ अपीप्रथत्;

but when it remains पपर्य्, the base-syllable is prosodially long, and the अ of the reduplicated syllable remains unchanged; Aor. Par. अपपर्यत्. Rt. लक्ष्; Aor. Par. अलक्षत् &c.

(c) The vowel अ of the reduplicative syllable of कथ्, रह्, स्वर, प्रथ्, and certain other roots remains unchanged; that of गन् remains अ or is changed to ई; e.g.

rt. कथ्; Aor. Par. अचकथत्; rt. प्रथ्, अपप्रथत्; rt. गन्, अगगन्त् or अजीगन्त्.

§ 417. Derivative bases commencing with vowels are reduplicated thus:

(a) When the initial vowel is followed by only one consonant, or by a conjunct the first part of which is neither a nasal nor one of the consonants इ or उ, the consonant which immediately follows the initial vowel (or the substitute of that consonant, see § 231), together with the vowel इ, is inserted after the initial vowel; e.g.

rt. इल्, Deriv. Base एलि, without इ, एल्; with reduplic. एलिल्; with augment ऐलिल्; Aor. Par. ऐलिल्.

(b) But when the initial vowel is followed by a conjunct the first part of which is a nasal or *ह* or *र*, the second consonant of the conjunct or its substitute, together with the vowel *इ*, is inserted after the first consonant of the conjunct ; *e.g.*

rt. अर्ज् ; Deriv. Base अर्जि ; without *इ*, अर्ज् ; with reduplic. अर्जिर्ज् ; with augment आर्जिर्ज् ; Aor. Par. आर्जिर्जत्.

rt. अह् (for अहृद्) ; Aor. Par. आहितत् (for आहृटिटत्).

(c) The roots कृन्, अर्ह्, अन्ध्, अङ्कु and certain other roots substitute. अ for the vowel *इ* of the reduplicative syllable ; *e.g.*

rt. कृन्, Aor. Par. औननत् ; rt. अन्ध्, आन्धधत् ; rt. अङ्कु, आसृकत् ; rt. अर्ह्, Aor. Âtm. आर्तयत्.

2.—THE PASSIVE.

A.—THE PRESENT (INDIC., POTENT., IMPERAT.) AND IMPERFECT.

§ 418. The Present in its three moods and the Imperfect are formed from the derivative base in the same manner in which the Present and Imperfect of the Passive of a primitive root are formed from the root ; the final *इ* of the derivative base, however, is dropped before the characteristic syllable *ञ* of the Passive. *E.g.* rt. च्छुद्, Deriv. Base चोरि ; Pres. Ind. Pass. चोर्यते ; Pres. Pot. चोर्येत ; Pres. Imper. चोर्यताम् ; Imperf. अचोर्येत ; —rt. पृ, Deriv. Base पारि ; Pres. Ind. Pass. पार्यते ; —rt. कृन्, Deriv. Base कीर्ति ; Pres. Ind. Pass. कीर्यते.

B.—THE PERIPHRASTIC PERFECT, THE AORIST, THE TWO FUTURES, THE CONDITIONAL, AND THE BENEDICTIVE.

(a).—The Perfect.

§ 419. The Perfect of the Passive is formed like the Perf. Âtmane., except that all the three auxiliary verbs कृ, अस्, and भू must be conjugated in the Âtmaue. ; *e.g.* rt. च्छुद्, Perf. Pass. चोरयांचक्रे, or चोरयामासे, or चोरयांबभूवे.

(b).—The Aorist.

§ 420. The 3rd Pers. Sing.

(a) The 3 Pers. Sing. of the Aor. Pass. of roots of the 10th (*chvradî*) class is formed by prefixing the augment to the derivative base ; *e.g.* rt. च्छुद्, Deriv. B. चोरि ; 3 Sing. Aor. Pass. अचोरि ; rt. पीद् ; अपीडि ; rt. अर्ह्, आर्हि ; rt. पृ, अपारि ; rt. नृ, अनानि.

(b) The vowel अ of र्ह् and certain other roots which do not lengthen their अ in the derivative base, may optionally be lengthened in the 3 Sing. Aor. Pass. ; *e.g.* अरहि or अराहि.

§ 421. The remaining persons of the Aor. Pass. are formed optionally, either by augmenting the derivative base and by the addition to it of the Âtmanepada terminations of the fifth form of the Aorist (§ 352, 6) before which the final इ of the deriv. base is gunated,—or by adding the same terminations, without their initial इ, to the 3 Sing. of the Aor. Pass.; *e.g.*

rt. चुर;	Deriv. Base चोरि;	1 Sg. Aor. Pass. अचोरयिषि; or अचोरिषि.
rt. पीड्;	„ „ पीडि;	„ „ „ „ अपीडयिषि; or अपीडिषि.
rt. पृ;	„ „ पारि;	„ „ „ „ अपारयिषि; or अपारिषि.
rt. रह्;	„ „ रहि;	„ „ „ „ अरहयिषि; or अरहिषि; or अराहिषि.

(c).—*The two Futures, the Conditional, and the Benedictive.*

§ 422. The Âtmanepada forms of these tenses are likewise used for the Passive. But the Passive may also be formed from the corresponding forms of the Âtmane. by leaving out the syllable अच् of the latter, and by changing the vowel of the derivative base as it is changed in the 3 Sing. of the Aor. Pass.; *e.g.*

rt. चुर,	Simple Fut. Pass.	चोरयिष्यते	or चोरिष्यते;
	Periph. Fut.	„ चोरयिता	or चोरिता;
	Condit.	„ अचोरयिष्यत्	or अचोरिष्यत्;
	Bened.	„ चोरयिषीष्ट	or चोरिषीष्ट.
rt. रह्,	Simple Fut.	„ रहयिष्यते	or रहिष्यते or राहिष्यते;
	Periph. Fut.	„ रहयिता	or रहिता or राहिता;
	Condit.	„ अरहयिष्यत्	or अराहिष्यत् or अराहिष्यत्;
	Bened.	„ रहयिषीष्ट	or रहिषीष्ट or राहिषीष्ट.

Paradigm.

§ 423. Conjugation of rt. चुर cl. 10. P. Â. 'to steal,' in Parasmai., Âtmane., and Passive:—

	Parasmai.	Âtmane.	Passive.
	<i>Present Indicative.</i>		
Sing.	1. चोरयामि	चोरये	चोर्ये
	2. चोरयसि	चोरयसे	चोर्यसे
	3. चोरयति	चोरयते	चोर्यते

	Parasmai.	Ātmane.	Passive.
Dual.	<ol style="list-style-type: none"> 1. चोरयावः 2. चोरयथः 3. चोरयतः 	<ol style="list-style-type: none"> 1. चोरयावहे 2. चोरयेथे 3. चोरयेते 	<ol style="list-style-type: none"> 1. चोर्यावहे 2. चोर्येथे 3. चोर्येते
Plur.	<ol style="list-style-type: none"> 1. चोरयामः 2. चोरयथ 3. चोरयन्ति 	<ol style="list-style-type: none"> 1. चोरयामहे 2. चोरयध्वे 3. चोरयन्ते 	<ol style="list-style-type: none"> 1. चोर्यामहे 2. चोर्यध्वे 3. चोर्यन्ते

Present Potential.

Sing.	<ol style="list-style-type: none"> 1. चोरयेयम् 2. चोरयेः 3. चोरयेत् 	<ol style="list-style-type: none"> 1. चोरयेय 2. चोरयेथाः 3. चोरयेत 	<ol style="list-style-type: none"> 1. चोर्येय 2. चोर्येथाः 3. चोर्येत
Dual.	<ol style="list-style-type: none"> 1. चोरयेव 2. चोरयेतम् 3. चोरयेताम् 	<ol style="list-style-type: none"> 1. चोरयेवहि 2. चोरयेयाथाम् 3. चोरयेयाताम् 	<ol style="list-style-type: none"> 1. चोर्येवहि 2. चोर्येयाथाम् 3. चोर्येयाताम्
Plur.	<ol style="list-style-type: none"> 1. चोरयेम 2. चोरयेत 3. चोरयेयुः 	<ol style="list-style-type: none"> 1. चोरयेमहि 2. चोरयेध्वम् 3. चोरयेरन् 	<ol style="list-style-type: none"> 1. चोर्येमहि 2. चोर्येध्वम् 3. चोर्येरन्

Present Imperative.

Sing.	<ol style="list-style-type: none"> 1. चोरयाणि 2. चोरय or °यतात् 3. चोरयतु or °यतात् 	<ol style="list-style-type: none"> 1. चोरयै 2. चोरयस्व 3. चोरयताम् 	<ol style="list-style-type: none"> 1. चोर्यै 2. चोर्यस्व 3. चोर्यताम्
Dual.	<ol style="list-style-type: none"> 1. चोरयाव 2. चोरयतम् 3. चोरयताम् 	<ol style="list-style-type: none"> 1. चोरयावहे 2. चोरयेथाम् 3. चोरयेताम् 	<ol style="list-style-type: none"> 1. चोर्यावहे 2. चोर्येथाम् 3. चोर्येताम्
Plur.	<ol style="list-style-type: none"> 1. चोरयाम 2. चोरयत 3. चोरयन्तु 	<ol style="list-style-type: none"> 1. चोरयामहे 2. चोरयध्वम् 3. चोरयन्ताम् 	<ol style="list-style-type: none"> 1. चोर्यामहे 2. चोर्यध्वम् 3. चोर्यन्ताम्

	Parasmai.	Ātmane.	Passive.
		<i>Imperfect.</i>	
Sing.	1. अचोरयम्	अचोरये	अचोर्ये
	2. अचोरयः	अचोरयथाः	अचोर्यथाः
	3. अचोरयत्	अचोरयत	अचोर्यत
Dual.	1. अचोरयाव	अचोरयावहि	अचोर्यावहि
	2. अचोरयतम्	अचोरयेथाम्	अचोर्येथाम्
	3. अचोरयताम्	अचोरयेताम्	अचोर्येताम्
Plur.	1. अचोरयाम	अचोरयामहि	अचोर्यामहि
	2. अचोरयत	अचोरयध्वम्	अचोर्यध्वम्
	3. अचोरयन्	अचोरयन्त	अचोर्यन्त

Periphrastic Perfect.

	Parasmai.	Par. or Ātm.	
Sing.	1. चोरयांचकार or ष्वकार	चोरयामास	चोरयांबभूव
	2. चोरयांचकर्थ	चोरयामासिथ	चोरयांबभूविथ
	3. चोरयांचकार	चोरयामास	चोरयांबभूव
Dual.	1. चोरयांचकृव	चोरयामासिव	चोरयांबभूविव
	2. चोरयांचक्रथुः	चोरयामासथुः	चोरयांबभूवथुः
	3. चोरयांचक्रतुः	चोरयामासतुः	चोरयांबभूवतुः
Plur.	1. चोरयांचकृम	चोरयामासिम	चोरयांबभूविम
	2. चोरयांचक्र	चोरयामास	चोरयांबभूव
	3. चोरयांचक्रुः	चोरयामासुः	चोरयांबभूवुः

Periphrastic Perfect (continued).

	Ātm. or Pass.	Passive.
Sing.	1. चोरयांचक्रे 2. चोरयांचकृषे 3. चोरयांचक्रे	चोरयामासे चोरयामासिषे चोरयामासे चोरयांबभूवे चोरयांबभूविषे चोरयांबभूवे
Dual.	1. चोरयांचकृवहे 2. चोरयांचक्राथे 3. चोरयांचक्राते	चोरयामासिवहे चोरयामासाथे चोरयामासाते चोरयांबभूविवहे चोरयांबभूवाथे चोरयांबभूवाते
Plur.	1. चोरयांचकृमहे 2. चोरयांचकृद्हे 3. चोरयांचक्रिरे	चोरयामासिमहे चोरयामासिध्वे चोरयामासिरे चोरयांबभूविमहे चोरयांबभूविध्वे or ष्वे चोरयांबभूविरे

Aorist.

	Parasmai.	Ātmane.	Passive.
Sing.	1. अचूचुरम् 2. अचूचुरः 3. अचूचुरत्	अचूचुरे अचूचुरथाः अचूचुरत	अचोरयिषि or अचोरिषि अचोरयिष्ठाः अचोरिष्ठाः अचोरि
Dual.	1. अचूचुराव 2. अचूचुरतम् 3. अचूचुरताम्	अचूचुरावहि अचूचुरेथाम् अचूचुरेताम्	अचोरयिष्वहि अचोरिष्वहि अचोरयिषाथाम् अचोरिषाथाम् अचोरयिषाताम् अचोरिषाताम्
Plur.	1. अचूचुराम 2. अचूचुरत 3. अचूचुरन्	अचूचुरामहि अचूचुरध्वम् अचूचुरन्त	अचोरयिष्महि अचोरिष्महि अचोरयिष्वम् अचोरिष्वम् or ष्वम् or ष्वम् अचोरयिषत अचोरिषत

Simple Future.

	Parasmai.	Âtm. or Pass.	Passive.
Sing.	1. चोरयिष्यामि	चोरयिष्ये	चोरिष्ये
	2. चोरयिष्यसि	चोरयिष्यसे	चोरिष्यसे
	3. चोरयिष्यति	चोरयिष्यते	चोरिष्यते
Dual.	1. चोरयिष्यावः	चोरयिष्यावहे	चोरिष्यावहे
	2. चोरयिष्यथः	चोरयिष्येथे	चोरिष्येथे
	3. चोरयिष्यतः	चोरयिष्येते	चोरिष्येते
Plur.	1. चोरयिष्यामः	चोरयिष्यामहे	चोरिष्यामहे
	2. चोरयिष्यथ	चोरयिष्यध्वे	चोरिष्यध्वे
	3. चोरयिष्यन्ति	चोरयिष्यन्ते	चोरिष्यन्ते

Periphrastic Future.

	Parasmai.	Âtm. or Pass.	Passive.
Sing.	1. चोरयितास्मि	चोरयिताहे	चोरिताहे
	2. चोरयितासि	चोरयितासे	चोरितासे
	3. चोरयिता	चोरयिता	चोरिता
Dual.	1. चोरयितास्वः	चोरयितास्वहे	चोरितास्वहे
	2. चोरयितास्थः	चोरयितासाथे	चोरितासाथे
	3. चोरयितारौ	चोरयितारौ	चोरितारौ
Plur.	1. चोरयितास्मः	चोरयितास्महे	चोरितास्महे
	2. चोरयितास्थ	चोरयिताध्वे	चोरिताध्वे
	3. चोरयितारः	चोरयितारः	चोरितारः

Conditional.

	Parasmai.	Âtm. or Pass.	Passive.
Sing.	1. अचोरयिष्यम्	अचोरयिष्ये	अचोरिष्ये
	2. अचोरयिष्यः	अचोरयिष्यथाः	अचोरिष्यथाः
	3. अचोरयिष्यत्	अचोरयिष्यत	अचोरिष्यत

Dual.	1. अचोरयिष्याव	अचोरयिष्यावहि	अचोरिष्यावहि
	2. अचोरयिष्यतम्	अचोरयिष्येथाम्	अचोरिष्येथाम्
	3. अचोरयिष्यताम्	अचोरयिष्येताम्	अचोरिष्येताम्
Plur.	1. अचोरयिष्याम	अचोरयिष्यामहि	अचोरिष्यामहि
	2. अचोरयिष्यत	अचोरयिष्यध्वम्	अचोरिष्यध्वन्
	3. अचोरयिष्यन्	अचोरयिष्यन्त	अचोरिष्यन्त

Benedictive.

	Parasmai.	Âtm. or Pass.	Passive
Sing.	1. चोर्यासम्	चोरयिषीय	चोरिषीय
	2. चोर्याः	चोरयिषीष्ठाः	चोरिषीष्ठाः
	3. चोर्यान्	चोरयिषीष्ट	चोरिषीष्ट
Dual.	1. चोर्यास्व	चोरयिषीवहि	चोरिषीवहि
	2. चोर्यास्तम्	चोरयिषीयास्याम्	चोरिषीयास्याम्
	3. चोर्यास्ताम्	चोरयिषीयास्ताम्	चोरिषीयास्ताम्
Plur.	1. चोर्यास्म	चोरयिषीमहि	चोरिषीमहि
	2. चोर्यास्त	चोरयिषीध्वम् or °द्धम्	चोरिषीध्वम् or °द्धम्
	3. चोर्यास्तः	चोरयिषीरन्	चोरिषीरन्

B. The Causal.

§ 424. A causal form, conjugated in all the tenses and moods of the three voices, may be derived from any root of the ten classes. It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root. *E.g.*

Rt.	Pres. Ind. Par.	Pres. Ind. Caus. Par.
जुष् 'to know;'	बोधति 'he knows;'	बोधयति 'he causes to know.'
द्विष् 'to hate;'	द्वेष्टि 'he hates;'	द्वेष्टयति 'he causes to hate.'
वृ 'to be;'	भवति 'he is;'	भावयति 'he causes to be.'
पत् 'to fall;'	पतति 'he falls;'	पातयति 'he causes to fall, he fells.'

§ 425. The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the 10th (*churādi*) class; it differs from it mainly

in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The Causal of roots of the 10th (*churādi*) class generally does not differ from the simple verb; e.g.

rt. चुर 'to steal'; Pres. Ind. Par. चोरयति 'he steals'; Pres. Ind. Caus. Par. चौरयति 'he causes to steal.'

§ 426. To express the notion of causality a causal base is derived from the root; to this base the terminations of the tenses and moods are attached in the same manner in which they are attached to the derivative base of a root of the 10th (*churādi*) class; e.g.

rt. बुध्; Causal Base बोधि; Pres. Ind. Caus. Par. बोधयति; Imperf. अबोधयत्; Perf. बोधयाचकार, &c.

(a)—*Formation of the Causal Base.*

§ 427. The Causal base is formed like the derivative base of a root of the 10th (*churādi*) class (§ 405, 1 and 2); e.g.

1. Rt. भाष् 'to speak'; Caus. B. भाषि 'to cause to speak';—rt. जीव् 'to live'; Caus. B. जीवि 'to cause to live';—rt. बन्ध् 'to bind'; Caus. B. बन्धि 'to cause to bind.'

2. (a) Rt. भिष् 'to split'; Caus. B. भेदि 'to cause to split';—rt. वृष् 'to know'; Caus. B. बोधि 'to cause to know';—rt. वृष् 'to grow'; Caus. B. वर्धि 'to cause to grow';—rt. कृप्, 'to be fit'; Caus. B. कल्पि 'to make fit.'

(b) Rt. हि 'to send'; Caus. B. हायि 'to cause to send';—rt. नी 'to lead'; Caus. B. नायि 'to cause to lead';—rt. स्तु 'to praise'; Caus. B. स्तायि 'to cause to praise';—rt. लृ 'to cut'; Caus. B. लायि 'to cause to cut';—rt. कृ 'to do,' or rt. कृ 'to scatter'; Caus. B. कारि 'to cause to do,' or 'to cause to scatter.'

(c) Rt. पत् 'to fall'; Caus. B. पाति 'to cause to fall.'

(d) Rt. स्तृह् 'to strike'; Caus. B. स्तीहि 'to cause to strike.'

§ 428. Exceptions to § 405, 2, (b): गुण् is substituted, instead of Vṛiddhi, for the final vowel of वृ cl. 4, 'to grow old,' and of स्मृ in the sense of 'to regret, to remember with tenderness'; Causal bases जरि 'to cause to grow old,' स्मरि 'to cause to regret.' But स्मृ 'to remember,' regularly स्मारि.

§ 429. Exceptions to § 405, 2, (c): The following are the most common roots which do not lengthen their penultimate अ in the Causal:

(a) rt. घट् 'to strive'; Caus. B. घटि 'to cause to strive.'

rt. चल्, when it means 'to shake or tremble;' Caus. B. चलि; otherwise चालि.

rt. जन् 'to be born;' Caus. B. जनि 'to beget, to bring forth.'

rt. उवद्, 'to be diseased, as with fever;' Caus. B. उवरि.

rt. त्वद् 'to hurry;' Caus. B. त्वरि.

rt. श्वन्, when it means 'to sound;' Caus. B. श्वनि 'to cause to sound, to ring (a bell);' but श्वानि 'to articulate indistinctly.'

rt. नद्, when it means 'to dance;' Caus. B. नटि; but when it means 'to act,' Caus. B. नाटि.

rt. प्रथ् 'to be famous;' Caus. B. प्रथि.

rt. मद्, when it means 'to rejoice;' Caus. B. मरि; otherwise मारि.

rt. मृद् 'to rub;' Caus. B. मरि.

rt. स्वथ् 'to suffer pain;' Caus. B. स्वथि.

rt. उवल 'to shine,' when a preposition is prefixed to it, forms उवलि; otherwise it forms optionally उवलि or उवाल्लि.

(b) Roots ending in अन् (except those mentioned under c below); e.g. rt. गन् 'to go,' Caus. B. गानि 'to cause to go;' rt. क्रन् 'to stride,' Caus. B. क्रानि 'to cause to stride.'

(c) The roots अन् 'to go,' &c., कन् 'to love,' and चन् 'to eat,' &c., follow the general rule; Caus. bases आनि, कानि, and चानि. The roots नन् 'to bend' and वन् 'to vomit,' when a preposition is prefixed to them, form ननि, वनि; otherwise they form optionally ननि or नानि, वनि or वानि. The rt. वन्, when meaning 'to eat,' forms in the Causal वनि; otherwise it forms चानि. The rt. दृन् in the sense of 'to see,' forms in the Causal द्रानि; in other senses it forms द्रनि.

(d) Exceptions to the above rules are found in the works of the best writers.

§ 430. (a) Most roots ending in आ (ए, ऐ, or औ, § 297 b), and the roots मि 'to throw,' मी 'to destroy,' ही 'to perish,' the final of which is changed to आ (note on § 403, 11), insert the consonant ए between their final आ and the vowel इ of the causal base; e.g.

rt. दा 'to give;' Caus. B. दापि 'to cause to give.'

rt. श्वा 'to suck;' Caus. B. धापि 'to cause to suck.'

rt. गे 'to sing;' Caus. B. गापि 'to cause to sing.'

rt. हो 'to cut;' Caus. B. हापि 'to cause to cut.'

rt. मि 'to throw;' Caus. B. मापि 'to cause to throw.'

(b) The roots पा 'to drink,' वे 'to weave,' ष्वे 'to cover,' ह्वे 'to call,' से 'to waste,' छो 'to cut,' शो 'to sharpen,' and सो 'to finish' insert the consonant व् ; e.g.

rt. पा 'to drink;' Caus. B. पावि 'to cause to drink.'

rt. ह्वे 'to call;' Caus. B. ह्वावि 'to cause to call.'

rt. छो 'to cut;' Caus. B. छावि 'to cause to cut.'

(c) Some roots shorten their आ before the inserted व् :

rt. क्षे 'to waste away;' Caus. B. क्षपि.

rt. आ or ऐ 'to cook;' Caus. B. अपि.

rt. ज्ञा forms ज्ञपि in the sense of 'to cause to see, to exhibit; to slay; to gratify;' but ज्ञावि 'to cause to know;' &c.

rt. ग्ल् or ग्ले 'to be languid' and rt. स्ना 'to bathe' optionally form ग्लपि or ग्लवि, and स्नापि or स्नावि; but when a preposition is prefixed to them, only ग्लापि and स्नापि.

§ 431. The following roots form their Causal Base irregularly :

1. इ 'to go' forms its Caus. B. from गम्, गमि; e.g. 3 Sing. Pres. Ind. Caus. Par. गमयति 'he causes to go;' but when it means 'to understand,' it forms regularly आवि (e.g. Caus. of इ with प्रति, प्रत्यावयति 'he causes to understand'); and when with अपि it means 'to read,' it forms आपि (e.g. अप्यापयति 'he causes to read or study, he teaches').

Root.	Caus. Base.	3 Sing. Pres. Ind. Caus.
2. कृ 'to go;'	अपि; Par. अर्पयति	'he causes to go, he moves.'
3. कृय् 'to be wet' &c.; क्रीपि; „	क्रीपयति	'he makes wet,' &c.
4. क्री 'to buy;'	क्रापि; „	क्रापयति 'he causes to buy.'
5. श्माय 'to tremble;'	श्मापि; „	श्मापयति 'he causes to tremble.'
6. गुह् 'to hide;'	गूहि; „	गूहयति 'he causes to hide.'
7. विल. 5. 'to gather;'	{ चावि or „ चावयति } { चापि; „ चापयति }	{ 'he causes to gather.'
cl. 10. „ „ ;	{ चयि or „ चययति } { चापि; „ चापयति }	{ „ „ „ „ }
8. जागृ 'to wake;'	जागरि; „	जागरयति 'he rouses.'
9. जि 'to conquer;'	जापि; „	जापयति 'he causes to conquer.'
10. हरिद्रा 'to be poor;'	हरिद्रि; „	हरिद्रयति 'he makes poor.'
11. दुष् 'to sin;'	दूषि; „	दूषयति 'he causes to sin;'
in the sense of 'to make depraved' it forms optionally दूषि or दोषि (दूषयति or दोषयति).		

Root.	Caus. Base.	3 Sing. Pres. Ind. Caus.
12. धृ 'to shake;'	धूनि; Par. धूनयति	'he causes to shake.'
13. पा 'to protect;'	पालि; „ पालयति	'he protects.'
14. प्री 'to delight;'	प्रीणि; „ प्रीणयति	'he causes to delight.'
15. भी 'to fear;'	{ भायि; „ भाययति भापि; Âtm. आपयते भीषि; „ भीषयते }	'he frightens with.'
16. भ्रज् 'to fry;'	{ भ्रजि; Par. भ्रजयति भ्रजि; „ भ्रजयति }	'he causes to fry.'
17. वृज् 'to wipe;'	माञ्जि; „ माञ्जयति	'he causes to wipe.'
18. रज्ज् 'to colour;'	रज्जि; „ रज्जयति	'he colours;' but in the sense of 'to hunt deer,' it forms रजि, रजयति.

Root.	Caus. Base.	3 Sing. Pres. Ind. Caus.
19. रथ् 'to perish;'	रन्धि; Par. रन्धयति	'he subdues.'
20. रम् 'to desire;'	रम्भि; „ रम्भयति	'he makes desirous.'
21. गी 'to go,' &c.;	रेपि; „ रेपयति	'he causes to go.'
22. रुह् 'to grow;'	{ रोहि or „ रोहयति रोपि; „ रोपयति }	'he causes to grow.'
23. लभ् 'to obtain;'	लम्भि; „ लम्भयति	'he causes to obtain.'
24. ली 'to attain;'	{ लायि or „ लाययति लीनि or „ लीनयति लापि or „ लापयति लालि; „ लालयति }	used in various senses, for which see the Dictionary.
25. वा 'to blow;'	{ वापि; „ वापयति वाञ्जि; „ वाञ्जयति }	'he causes to blow,' &c. 'he shakes.'
26. वी 'to conceive;'	{ वायि or „ वाययति वापि; „ वापयति }	'he causes to conceive;'

in other senses it forms regularly only वायि, वाययति.

Root.	Caus. Base.	3 Sing. Pres. Ind. Caus.
27. च्छ् 'to select;'	छेपि; Par. छेपयति	'he causes to select.'
28. छाद् 'to fall;'	{ छाति; „ छातयति छादि; „ छादयति }	'he causes to fall.' 'he causes to go.'
29. सिध् 'to be accomplished,' &c.;	{ साधि; „ साधयति संधि; „ संधयति }	'he accomplishes, he prepares.' 'he makes perfect' (only used of sacred things).

Root.	Caus. Base.	3 Sing. Pres. Ind. Caus.
30. स्वाद्य 'to swell;'	स्वादि; Par. स्वाद्यति	'he causes to swell.'
31. स्फुर 'to shine;'	{ स्फोरि or „ स्फोरयति स्फारि; „ स्फारयति }	'he causes to shine.'
32. स्मि 'to smile;'	{ स्मायि; „ स्माययति स्मापि; Âtm. स्मापयते }	'he causes a smile by.' 'he astonishes.'
33. हन् 'to strike;'	घाति; Par. घातयति	'he causes to strike.'
34. ह्री 'to be ashamed;'	ह्रेपि; „ ह्रेपयति	'he makes ashamed.'

(b)—Conjugation of the Causal Base.

§ 432. The Causal Base is conjugated like the Derivative Base of a root of the 10th (*churādi*) class in all the tenses and moods of the Parasmaipada, Âtmanepada, and Passive; e.g. rt. कृ 'to do,' Caus. B. कारि; Pres. Ind. Par. कारयति 'he causes (a person) to do (something for somebody else);' Âtm. कारयते 'he causes (a person) to do (something for himself)'; Pass. कार्यते 'he is made to do.'

§ 433. *Paradigm*: The 3 Sing. of all the tenses and moods in Par., Âtm., and Pass., of the Causal of rt. बुध् 'to know,' Causal Base बोधि.

	Parasmai.	Âtmane.	Passive.	
Pres. Ind.	बोधयति	बोधयते	बोध्यते	
Pres. Pot.	बोधयेत्	बोधयेत	बोध्येत	
Pres. Imp.	बोधयतु or व्यतात्	बोधयताम्	बोध्यताम्	
Imperf.	अबोधयत्	अबोधयत	अबोध्यत	
	Par.	Par. or Âtm.	Âtm. or Pass.	Pass.
Per. Perf.	बोधयांचकार	बोधयामास, बोधयांबभूव	बोधयांचक्रे	बोधयामासे, बोधयांबभूवे
	Par.	Âtm.	Pass.	
Aor. 1 Sing.	अबुबुधम्	अबुबुधे	अबोधयिषि or अबोधिषि	
„ 3 Sing.	अबुबुधत्	अबुबुधत	अबोधि	
	Parasmai.	Âtm. or Pass.	Passive.	
Simple Fut.	बोधयिष्यति	बोधयिष्यते	बोधिष्यते	
Periph. Fut.	बोधयिता	बोधयिता	बोधिता	
Condit.	अबोधयिष्यत्	अबोधयिष्यत	अबोधिष्यत	
Bened.	बोध्यात्	बोधयिषीष्ट	बोधिषीष्ट	

(c)—Further Illustrations of the Rules concerning the Formation of the Aorist (§ 414), and some additional Rules:

§ 434. (a) Examples of § 415 (a) :

rt. पठ् ;	Caus. B.	पाठि ;	Aor. Par.	अपीपठत्.
rt. नी ;	" "	नायि ;	" "	अनीनयत्.
rt. लु ;	" "	लायि ;	" "	अलीलयत्.
rt. कृ ;	" "	कारि ;	" "	अपीकारत्.
rt. निद् ;	" "	नेदि ;	" "	अवीनिदत्.
rt. लुद् ;	" "	लोदि ;	" "	अलुलुदत्.

(b) The penultimate vowel of जीव् 'to live,' दीप् 'to shine,' पीड् 'to press,' भाष् 'to speak,' भास् 'to shine,' भाञ् 'to shine,' मील् 'to close,' कप् 'to sigh,' रप् 'to sound,' भप् 'to speak,' लुप् 'to break' and some other roots may optionally follow (a), or remain unchanged ; e. g.

rt. जीव् ;	Caus. B.	जीवि ;	Aor. Par.	अजीजिषत् or अजिजीषत्.
rt. भाष् ;	" "	भाषि ;	" "	अवीभषत् or अबभाषत्.
rt. भाञ् ;	" "	भाजि ;	" "	अविभञ्जत् or अबभाञ्जत्.
rt. भप् ;	" "	भापि ;	" "	अवीभपत् or अबभापत्.
rt. लुप् ;	" "	लोपि ;	" "	अलुलुपत् or अलुलोपत्.

(c) The penultimate vowel of घात् 'to command,' बाध् 'to hurt,' बाष् 'to ask,' डौक् 'to approach' and some other roots must remain unchanged ; e. g.

rt. घात् ;	Caus. B.	घासि ;	Aor. Par.	अघघासत्.
rt. डौक् ;	" "	डौकि ;	" "	अडुडौकत्.

(d) Examples of § 415 (d) :

rt. कृत् ;	Caus. B.	कर्ति ;	Aor. Par.	अचकर्तत् or अचीकृतत्.
rt. स्तृह् ;	" "	स्तीर्हि ;	" "	अतिस्तीर्हतत् or अतिरुहत्.
rt. हृञ् ;	" "	मार्जि ;	" "	अममार्जत् or अमीशृजत्.
rt. कृप् ;	" "	कल्पि ;	" "	अचकल्पत् or अचीकृपत्.

§ 435. (a) Examples of § 416 (a) :

rt. निद् ;	Caus. B.	नेदि ;	Aor. Par.	अवीनिदत्.
rt. लुद् ;	" "	लोदि ;	" "	अलुलुदत्.

(b) Examples of § 416 (b) :

rt. पठ् ;	Caus. B.	पाठि ;	Aor. Par.	अपीपठत्.
rt. नी ;	" "	नायि ;	" "	अनीनयत्.

rt. कृ; Caus. B. कारि; Aor. Par. अकीकृत.

rt. स्वञ्; „ „ स्थाञि; „ „ अतिस्वञत्.

(c) The roots कृ 'to hasten,' पू 'to purify,' भू 'to be,' बंधू 'to bind,' &c., ह 'to sound,' and कृ 'to cut' take regularly the vowel इ in the reduplicative syllable; e.g.

rt. भू; Caus. B. भावि; Aor. Par. अभीभवत्.

The roots गृह् 'to move,' दृ 'to run,' गृ 'to go,' स्नृ 'to swim,' शृ 'to hear,' and लृ 'to flow' take in the reduplicative syllable optionally इ or उ; e.g.

rt. गृह्; Caus. B. ग्यावि; Aor. Par. अगिग्यवत् or अगुग्यवत्.

Other roots in उ or ऊ take in the reduplicative syllable ऊ if the root begins with one consonant, and उ, if it begins with more consonants; e.g.

rt. दु; Caus. B. दावि; Aor. Par. अदुदवत्.

rt. द्यु; „ „ द्यावि; „ „ अदुद्यवत्.

(d) The vowel अ of the reduplicative syllable of स्वह् 'to hurry,' बृ 'to burst,' प्रभू 'to be famous,' मृह् 'to rub,' स्मृ 'to spread,' स्वस् 'to restrain,' and स्मृ 'to remember' remains unchanged; e.g.

rt. स्वह्; Caus. B. स्वरि; Aor. Par. अतस्वरत्.

rt. स्मृ; „ „ स्तारि; „ „ अतस्तरत्.

§ 436. (a) Examples of § 417 (a):

rt. अह्; Caus. B. आहि; Aor. Par. आहिहत्.

rt. अश्; „ „ आशि; „ „ आशिश्नत्.

rt. इश्; „ „ एषि; „ „ ऐषिषत्.

rt. ईश्; „ „ ईषि; „ „ ऐषिषत्.

(b) Examples of § 417 (b):

rt. उन्ह्; Caus. B. उन्हि; Aor. Par. औन्हिहत्.

rt. अञ्; „ „ अञ्जि; „ „ आञ्जिजत्.

rt. अर्ह्; „ „ अर्हि; „ „ आर्हिषत्.

rt. उञ्ज् (for उञ्ज्); „ „ उञ्जि; „ „ औञ्जिजत्.

rt. ऋ; „ „ अर्षि; „ „ आर्षिषत्.

§ 437. Alphabetical list of roots, the Reduplicated Aor. of the Causal of which is formed irregularly:

1. rt. ह् with prep. अधि 'to read,' Caus. B. अध्यापि; Aor. Par. अध्यापिषत् or अध्यजीगपत् (compare § 403, 3).

- | | | |
|-----------------------------|-------------------------|------------------------------|
| 2. rt. ईर्ष्य 'to envy;' | Caus. B. ईर्षि; | Aor. ऐर्षिष्यत् or ऐर्षियत्. |
| 3. rt. कर्णु 'to cover;' | „ „ कर्णावि; | „ और्णूयत्. |
| 4. rt. घ्रा 'to smell;' | „ „ घ्रापि; | „ अजिघ्रपत् or अजिघ्रिपत्. |
| 5. rt. चेष्ट 'to stir;' | „ „ चेष्टि; | „ अचिचेष्टत् or अचचेष्टत्. |
| 6. rt. शुक् 'to shine;' | „ „ घोति; | „ अदिशुतत्. |
| 7. rt. पा 'to drink;' | „ „ पापि; | „ अपीप्यत्. |
| 8. rt. वेष्ट 'to surround;' | „ „ वेष्टि; | „ अविवेष्टत् or अववेष्टत्. |
| 9. rt. नि 'to grow;' | „ „ न्नापि; | „ अनाश्रयत् or अगृह्यत्. |
| 10. rt. स्था 'to stand;' | „ „ स्थापि; | „ अतिष्ठिपत्. |
| 11. rt. स्फु 'to shine;' | „ „ { स्फोरि or स्फाति; | „ अपुस्फरत्. अपुस्फरत्. |
| 12. rt. स्वप् 'to sleep;' | „ „ स्वापि; | „ असुषुपत्. |
| 13. rt. ह्व 'to call;' | „ „ ह्वापि; | „ अजुहवत् or अजुहावत्. |

§ 438. The 3 Sing. Aor. Passive :

(a) Examples of § 420 (a):

rt. निदृ;	Caus. B. नेदि;	3. Sing. Aor. Pass. अनेदि.
rt. बोध;	„ „ बोधि;	„ „ „ अबोधि.
rt. वद;	„ „ वदपि;	„ „ „ अवदपि.

(b) The vowel अ of roots which retain this vowel unchanged in the Causal base (§ 429) while according to the general rule they ought to lengthen it, and the (short) अ of the Causal bases of the roots enumerated in § 430 (c), is optionally lengthened in the 3 Sing. of the Aor. Pass. of the Causal; e.g.

rt. घट्;	Caus. B. घटि;	3. Sing. Aor. Pass. अघटि or अघाटि.
rt. आ;	„ „ अपि;	„ „ „ अअपि or अआपि.

2.—THE DESIDERATIVE.

§ 439. A desiderative form, which likewise is conjugated in all the tenses and moods of the three voices, may be derived from any primitive root of the first nine classes, from the derivative base of any root of the 10th (*churādi*) class, and from any causal base. It conveys the notion that a person or thing wishes or is about to perform the action or to undergo the state expressed by the root or the derivative base. E.g.

Rt.	Pres. Ind. Par.	Pres. Ind. Des. Par.
कृ 'to do;'	करोति 'he does;'	चिकीर्षति 'he wishes to do.'
वृ 'to be;'	भवति 'he is;'	बुभूषति 'he wishes to be.'
वृत् 'to know;'	बोधति 'he knows;'	बुधोषिषति 'he wishes to know.'
गम् 'to go;'	गच्छति 'he goes;'	जिगमिषति 'he wishes to go.'
पत् 'to fall;'	पतति 'he falls;'	पिपतिषति 'he is about to fall.'

Deriv. B. चोरि (of rt. चुर cl. 10) 'to steal;'

Pres. Ind. Par. चोरयति 'he steals;'

Pres. Ind. Des. Par. चुचोरयिषति 'he wishes to steal.'

Caus. B. बोधि (from rt. बुध्) 'to cause to know;'

Pres. Ind. Caus. Par. बोधयति 'he causes to know;'

Pres. Ind. Des. Par. of Caus. बुबोधयिषति 'he wishes to cause to know.'

§ 440. In order to impart to a root or verbal base the peculiar sense of wishing, desiring, &c., which is denoted by the Desiderative, a desiderative base has to be derived from it, to which base the terminations of the tenses and moods are attached according to certain rules which will be given below; e.g. rt. भू; Desid. Base बुभूष, Pres. Ind. Des. Par. बुभूषति; Impf. अबुभूषत्; Perf. बुभूषाञ्चकार, etc.

(a)—Formation of the Desiderative Base.

§ 441. The Desiderative Base is formed by adding to the root or base the syllable स (changeable to ष by § 59), and by at the same time reduplicating the root or base; e.g.

rt. भिद् 'to split;'; Desid. B. बिभित्स 'to wish to split.'

rt. भुञ्ज 'to enjoy;'; „ „ बुभुञ्ज 'to wish to enjoy.'

rt. भू 'to be;'; „ „ बुभूष 'to wish to be.'

Caus. B. बोधि 'to cause to know;'; Desid. B. बुबोधयिष 'to wish to cause to know.'

§ 442. In the application of the preceding general rule it is necessary to observe the following special rules, which will show, (1) when the intermediate vowel इ must or may be inserted before the syllable स (or ष); (2) what changes the letters of the root or base undergo; and (3) how the general rules of reduplication (§ 230) are modified in the formation of the desiderative base.

1.—Addition to the root or base of the syllable स (or ष).

§ 443. The syllable स is added without the intermediate इ—

(a) To *aniṭ* roots (§ 298, a), and to all roots ending in ङ or ञ, except those to which any of the following special rules apply; e.g.

rt. पा 'to drink;'; Desid. B. पिपास 'to wish to drink, to thirst.'

rt. नी 'to lead;'; „ „ निनीष 'to wish to lead.'

rt. पञ्च 'to cook;'; „ „ पिपञ्च 'to wish to cook.'

rt. वृ 'to praise;' Desid. B. वृन्वृष 'to wish to praise.'

rt. कृ 'to cut;' " " कृन्कृष 'to wish to cut.'

(b) To the roots गुह् 'to hide' and ग्रह् 'to seize;' (Desid. Bases: वृषुष and वृषुष).

(c) To the five roots कृप् 'to be fit,' वृत् 'to be,' वृष् 'to grow,' वृष्ट, and स्वन् 'to drop,' in Parasmai. In Âtmane, the first four roots must insert ह, and स्वन् may do so optionally. E.g.

rt. वृत्; Desid. B. in Par. विवृत्स; Pres. Ind. विवृत्सति;

" " Âtm. विवृत्तिष; " " विवृत्तिषते.

rt. स्वन्; " " Par. सिस्वन्त्स; " " सिस्वन्त्सति;

" " Âtm. सिस्वन्त्स or, " " सिस्वन्त्सते or
सिस्वन्त्सिष; सिस्वन्त्सिषते.

§ 444. The syllable स may be added with or without the intermediate ह—

(a) To all optionally-*aniṣ* roots (§ 298, b), except भञ्ज्, भष् (§ 445), गुह्, and except स्वन् in Parasmai. (§ 443); e.g.

rt. त्रश्च् 'to tear;' Desid. B. वित्रश्चिष or वित्रश्च 'to wish to tear.'

rt. वृष् 'to enjoy;' " " वितृषिष or वितृप्स 'to wish to enjoy.'

(b) To the root वृ, and to all roots ending in च्, except कृ and गृ (§ 445); the intermediate ह may optionally be lengthened after these roots; e.g.

rt. वृ 'to choose;' Desid. B. विवृषिष or विवृषीष or वृवृष 'to wish to choose.'

rt. कृ 'to cross;' " " वितृषिष or वितृषीष or वितृषी 'to wish to cross.'

(c) To roots ending in ह्; when स is added without ह, the final ह् of these roots is changed to वृ; e.g.

rt. विह् 'to play;' Desid. B. विह्विषिष or वृह्विष 'to wish to play.'

(d) To कृन् 'to cover,' कृष् 'to prosper,' कृत् 'to cut,' कृत् 'to kill,' कृत् 'to play,' कृप् (deriv. B. of rt. कृप् cl. 10 and optional causal B. of rt. कृप्), तन् 'to stretch,' वृत् 'to kill,' वृष् 'to deceive,' वृषिष् 'to be pcor,' वृत् 'to dance,' वृत् 'to fall,' वृ 'to bear,' वृज् 'to fry,' वृ 'to join,' वि, 'to go,' वृ 'to obtain;' e.g.

rt. कृत् 'to cut;' Desid. B. विकृतिष or विकृत्स 'to wish to cut.'

rt. वि 'to go;' " " विविषिष or विविषीष 'to wish to go.'

(e) स is added with ह in Parasmai., but without ह in Âtmane., to the roots कृन् 'to stride,' गृन् 'to go,' and वृ 'to flow;' e.g.

rt. ऋ; Desid. B. in Par. चिक्रिषि; Pres. Ind. चिक्रिष्यसि;
 „ „ in Âtm. चिक्रंस; „ „ चिक्रंसवे.

§ 445. The syllable स is added with the intermediate इ—

To the roots अञ्ज् 'to anoint,' अश् 'to pervade,' ग् 'to go,' कृ 'to scatter,' गृ 'to devour,' हृ 'to respect,' धृ 'to hold,' पू (cl. 1) 'to purify,' पृश् 'to ask,' स्मि 'to smile,' to all roots which do not fall under §§ 443 and 444, and to all derivative bases of roots of the 10th (*churādi*) class and all causal bases (except ज्ञप्ति); e.g.

rt. कृ; Desid. B. चिक्रिषि.

rt. स्मि; „ „ चिस्मयिषि.

rt. क्रीड्; „ „ चिक्रीडिषि 'to wish to play.'

Note: The intermediate इ is not lengthened in the Desid. B. of कृ and गृ.

2.—Changes of the root or base before स (or ष).

§ 445. Vowels of roots and bases undergo the following changes before the syllable स (or ष):

(a) Final इ and उ are lengthened, and final ऋ and ॠ are changed to ईर् or, after labials, to ऊर्, when the syllable स is added without intermediate इ; e.g.

rt. जि 'to conquer;'	Desid. B. जिगीषि	'to wish to conquer.'
rt. जु 'to run;'	„ „ जुर्जुषि	'to wish to run.'
rt. कृ 'to do;'	„ „ चिक्रीषि	'to wish to do.'
rt. तृ 'to cross;'	„ „ तितरीषि	'to wish to cross.'
rt. मृ 'to die;'	„ „ मुमूर्षि	'to be about to die.'
rt. पू 'to fill;'	„ „ पुपूर्षि	'to wish to fill.'

(b) Final इ, ई, उ, ऊ, ऋ, and ॠ are gunated, when the syllable स is added to the root or base with the intermediate इ; e.g.

rt. स्मि 'to smile;'	Desid. B. चिस्मयिषि	'to wish to smile.'
rt. जु 'to join;'	„ „ चिययिषि	'to wish to join.'
rt. पू (cl. 1) 'to purify;'	„ „ पिपयिषि	'to wish to purify.'
rt. हृ 'to respect;'	„ „ हिरिषि	'to wish to respect.'
rt. तृ 'to cross;'	„ „ तितरिषि or तितरीषि	'to wish to cross.'

Caus. B. बोधि 'to cause to know; ' बुबोधयिषि 'to wish to cause to know.'

(c) Penultimate (prosodially short) इ, उ, ऋ, and ए are gunated, when स is added to the root with the intermediate ह; *e.g.*

- rt. इष् 'to wish;' Desid. B. इषिषिष 'to desire to wish.'
 rt. हुन् 'to be;' „ „ विवर्तिष 'to wish to be.'
 rt. कृष् 'to be fit;' „ „ चिकल्पिष 'to wish to be fit.'
 rt. दिव् 'to play;' „ „ दिदिविष 'to wish to play.'

The same vowels remain unchanged when स is added to the root without ह (Desid. B. विवृत्स, चिकृत्स, &c.). Observe § 444, c (Desid. B. हुवृत्स).

(d) The substitution of Guṇa for penultimate इ or उ, taught under (c), is *optional* in the case of roots beginning with consonants and ending with any consonant except ह; *e.g.*

- rt. श्यन् 'to shine;' Desid. B. शिश्यतिष or शिद्योतिष 'to wish to shine.'
 rt. क्लिप् 'to be moist;' „ „ चिक्लिषिष or चिक्लेदिष 'to wish to be moist.'

The same vowels remain unchanged when स is added without ह (Desid. B. चिक्लिप्स).

Exception: The penultimate vowel of विद् 'to know,' मुष् 'to steal,' and रुद् 'to weep' remains unchanged: Desid. B. विदिदिषिष, मुमुषिष, रुरुदिष.

§ 447. (a) Radical vowels of roots which do not fall under any of the rules given in the preceding paragraph, remain unchanged (final ए, ऐ, and ओ being आ by § 297, b); *e.g.*

- rt. पक् 'to cook;' Desid. B. पिपक्ष 'to wish to cook.'
 rt. पठ् 'to read;' „ „ पिपठिष 'to wish to read.'
 rt. जीव् 'to live;' „ „ जिजीविष 'to wish to live.'
 rt. घ्रा 'to smell;' „ „ जिघ्रास 'to wish to smell.'
 rt. गे 'to sing;' „ „ जिगास 'to wish to sing.'
 rt. क्षी 'to perish;' „ „ क्षिषीष 'to wish to perish.'

(b) Final radical consonants combine with the स् of the syllable स according to the rules in § 309 ff.

3.—Special rules of Reduplication.

§ 448. Roots or bases beginning with consonants, after they have undergone the changes required by the preceding paragraphs, are reduplicated according to the general rules laid down in §§ 230 and 231; afterwards ह is substituted for the vowel अ of the reduplicative syllable. *E.g.*

- rt. पठ्; by § 445 & 447 पठिष; by § 231, c पपठिष; Des. B. पिपठिष.
 rt. पा; „ § 443a & 447 पास; „ § „ पपास; „ „ पिपास.
 rt. त्वञ्; „ § „ त्वञ्; „ § „ तत्त्वञ्; „ „ तित्वञ्.

rt. तृ; by § 444 *b* & 446 *a* तीर्थे; by § 231, *c* तितीर्थे.

rt. वृ; „ § 443 *a* & 446 *a* मूर्धे; „ § „ मृमूर्धे.

rt. विष् „ § 444 *c* मृष; „ § „ मृमृष.

Deriv. B. चोरि (of rt. चुर cl. 10); by §§ 445 and 446, *b* चोरयिष; Desid. B. चुचोरयिष.

Caus. B. नायि (from rt. नी); by §§ 445 and 446, *b* नाययिष; by; § 231, *c* ननाययिष; Desid. B. निनाययिष.

Note: The change of initial radical स् to ष् taught in § 232 does not take place in the Desid. of a primitive root when the characteristic स of the Desid. is changed to ष; *e.g.* rt. सि, सिस्तीषति; rt. स्मि, सिस्मयिषते; rt. सु, सुस्सूषति.—But rt. स्था, तिष्ठासति; rt. सद्, सिषत्सति; and Desid. of the Causal base of सु, सुषाययिषति, &c.—But स्तु forms तद्गुषति.

§ 440. Causal Bases in भावि, derived from roots in उ or ऊ, are slightly irregular as far as regards the vowel of the reduplicative syllable of the Desid. Base (compare § 435, *c*):

(*a*) The causal bases of जु, पू, भू, मू, लू, रु, and लृ follow the general rule (§ 448); *e.g.*

Caus. B. भावि (from rt. भू); Desid. B. of the Caus. बिभावयिष.

(*b*) The causal bases of च्छु, कु, घृ, मृ, भृ, and लृ follow the general rule or take the vowel उ in the reduplicative syllable; *e.g.*

Caus. B. द्रावि (from rt. कु); Desid. B. of the Caus. विद्रावयिष or दृद्रावयिष.

(*c*) The causal bases of other roots in उ or ऊ take the vowel उ in the reduplicative syllable; *e.g.*

Caus. B. णावि (from rt. कु); Desid. B. of the Caus. दुणावयिष.

§ 450. Roots or bases beginning with vowels, after having undergone the changes required by the preceding paragraphs, are reduplicated according to the rules in § 417 *a* and *b* (not *c*); *e.g.*

rt. अट् 'to go'; Desid. B. अटिटिष 'to wish to go.'

rt. इष्; by §§ 445 and 446 (*c*) एयिष; Desid. B. एयिषिष.

rt. ईम् 'to see'; Desid. B. ईचिषिष.

rt. क् 'to go'; by §§ 445 and 446 (*b*) अयिष; Desid. B. अयिषिष.

rt. अञ्ज् 'to anoint'; Desid. B. अञ्जिषिष.

rt. कञ्ज् 'to go'; by §§ 445 and 446 (*c*) अजिष; Desid. B. अजिषिष.

Caus. B. एषि (from rt. इष्); by §§ 445 and 446 (b) एषयिष; Desid. B. एषिषयिष.

§ 451. The following roots and bases form their Desiderative Base irregularly :

1. अद् 'to eat' forms its Desid. B. from यस्, जिचस् (§ 310, c); 3 Sing. Pres. Ind. Par. जिचस्सति 'he wishes to eat.'

2. आप् 'to obtain,' Desid. B. ईप्स; 3 Sing. Pres. Ind. Par. ईप्सति 'he wishes to obtain.'

3. इ 'to go' forms its Desid. B. from गम्; e.g. 3 Sing. Pres. Ind. Par. जिगमिषति, Âtm. जिगंसते 'he wishes to go.' But when it means 'to understand,' it is regular; e.g. Desid. of इ, with प्राप्ति, प्रतीक्षति 'he wishes to understand.' When इ, with अद्, means 'to read,' it forms जिगंसते; e.g. अधिजिगंसते 'he wishes to read.'—The root गम् 'to go,' when it is not a substitute for इ, forms in Âtm. regularly जिगंसते; e.g. संजिगंसते 'he wishes to meet.'

The Desid. of the Causal of इ, with prep. अद् (§ 431, 1), is either अद्यापिपयिषति or अविजिगाययिषति 'he wishes to teach' (compare § 403, 3).

4. ईर्ष्ये 'to envy;' Desid. B. ईर्ष्ययिष or ईर्ष्ययिष; 3 Sing. Pres. Ind. Par. ईर्ष्ययिषति or ईर्ष्ययिषति 'he wishes to envy.'

Root.	Desid. B.	3 Sing. Pres. Ind. Des.
5. कर्णु 'to cover;'	{ कर्णुनूष or कर्णुनयिष or कर्णुनयिष; }	{ कर्णुनूषति कर्णुनयिषति कर्णुनयिषति } 'he wishes to cover.'
6. ऋष् 'to prosper;'	{ ईर्ष्ये or अर्दिधिष; }	{ ईर्ष्यति अर्दिधिषति } 'he wishes to prosper.'
7. गृ 'to swallow;'	{ जिगरिष or जिगलिष; }	{ जिगरिषति जिगलिषति } 'he wishes to swallow.'
8. गृह् 'to seize;'	जिपृक्ष;	जिपृक्षति 'he wishes to seize.'
9. चि 'to gather;'	{ चिचीष or चिकीष; }	{ चिचीषति चिकीषति } 'he wishes to gather.'
10. जि 'to conquer;'	जिगीष;	जिगीषति 'he wishes to conquer.'
11. क्षपि base of cl. 10. or optional Caus. B. of क्षा; but क्षापि opt. Caus. B. of क्षा;	{ क्षीप्स or जिह्मपयिष; }	{ क्षीप्सति; जिह्मयिषति.
	जिह्मपयिष; जिह्मपयिषति.	

Root.	Desid. B.	3 Sing. Pres. Ind. Des.
12. तन् 'to stretch ;'	{ तितंस or तितांस or तितनिष ;	{ तितंसति तितांसति तितनिषति } ' he wishes to stretch.'
13. तृह् 'to kill ;'	{ तितृक्ष or तितृक्षिष ;	{ तितृक्षति तितृक्षिषति } ' he wishes to kill.'
14. दम्भ् 'to deceive ;'	{ धिप्स or धीप्स or द्विदम्भिष ;	{ धिप्सति धीप्सति द्विदम्भिषति } ' he wishes to deceive.'
15. दरिद्रा 'to be poor ;'	{ द्विरद्विद्रास or द्विरद्विद्रिष ;	{ द्विरद्विद्रासति द्विरद्विद्रिषति } ' he wishes to be poor.'
16. दा 'to give ;'	{ द्विस्स ;	{ द्विस्सति ' he wishes to give.'
17. दे 'to protect ;'		{ द्विस्सते ' he wishes to protect.'
18. दो 'to cut ;'		{ द्विस्सति ' he wishes to cut.'
19. द्युत् 'to shine ;'	{ दिद्युतिष or दिद्योतिष ;	{ दिद्युतिषते दिद्योतिषते } ' he wishes to shine.'
20. धा 'to place ;'	{ धिस्स ;	{ धिस्सति ' he wishes to place, or to suck.'
21. धे 'to suck ;'		
22. नष्ट् 'to perish ;'	{ निनङ्क्ष् or निनशिष ;	{ निनङ्क्षति निनशिषति } ' he wishes or is about to perish.'
23. पत् 'to fall ;'	{ पिप्स or पिपतिष ;	{ पिप्सति पिपतिषति } ' he wishes or is about to fall.'
24. पृ 'to go ;'	पिप्स ;	पिप्सते ' he wishes to go.'
25. प्रच्छ् 'to ask ;'	पिपृच्छिष ;	पिपृच्छिषति ' he wishes to ask.'
26. भ्रज् 'to fry ;'	{ बिभ्रक्ष or बिभर्क्ष or बिभ्रज्जिष or बिभर्जिष ;	{ बिभ्रक्षति बिभर्क्षति बिभ्रज्जिषति बिभर्जिषति } ' he wishes to fry.'
27. मज्ज् 'to dive ;'	मिमङ्क्ष् ;	मिमङ्क्षति ' he wishes to dive.'
28. मा 'to measure ;'	{ मिस्स :	{ मिस्सति ' he wishes to measure.'
29. मि 'to throw ;'		{ मिस्सति ' he wishes to throw.'
30. मी 'to destroy ;'		{ मिस्सति ' he wishes to destroy.'
31. मे 'to exchange ;'		{ मिस्सते ' he wishes to exchange.'
32. मुच् when used intransitively ; otherwise only	{ मुमुक्ष् or मोक्ष ; मुमुक्ष् ;	{ मुमुक्षते मोक्षते } ' he longs for final liberation.'
		मुमुक्षति ' he wishes to free.'

Root.	Desid. B.	3 Sing. Pres. Ind. Des.
33. वृञ् 'to wipe;'	{ विसृञ् or विमार्जिष; }	{ विसृजति विमार्जिषति } 'he wishes to wipe.'
34. रञ् 'to desire;'	रिप्स;	रिप्सते 'he wishes to desire.'
35. राध् 'to injure;' otherwise	रिस्स; रिरास्स;	रिस्सति 'he wishes to injure.' रिरास्सति 'he wishes to favour.'
36. लञ् 'to obtain;'	लिप्स;	लिप्सते 'he wishes to obtain.'
37. सक् 'to be able;'	सिष;	सिषति 'he wishes to be able.'
38. आधि, Caus. B. of धि 'to swell;'	{ आधायिष or शुषायिष; }	{ आधायिषति शुषायिषति } 'he wishes to cause to swell.'
39. सन् 'to obtain;'	{ सिषास or सिसनिष; }	{ सिषासति सिसनिषति } 'he wishes to obtain.'
40. स्कारि, optional Caus. B. of स्फुट् 'to shine;'	पुस्कारिष;	पुस्कारिषति { 'he wishes to cause to shine.'
41. स्वप् 'to sleep;'	सुषुप्स;	सुषुप्सति 'he wishes to sleep.'
42. स्वाधि, Caus. B. of स्वङ् 'to sleep;'	{ सुष्यापयिष; सुष्यापयिषति }	{ 'he wishes to cause to sleep.'
43. हन् 'to kill;'	जिषांस;	जिषांसति 'he wishes to kill.'
44. धि 'to throw;'	जिषीष;	जिषीषति 'he wishes to throw.'
45. ह्रादि, Caus. B. of ह्र 'to call;'	{ ह्रावयिष; ह्रावयिषति }	{ 'he wishes to cause to call.'
46. ह्र 'to call;'	ह्रूष;	ह्रूषति 'he wishes to call.'

§ 452. A Desiderative Base which, however, does not convey a desiderative sense, is derived from the following roots :

rt. गुप्, Desid. B.	हुगुप्स 'to blame;'	Pres. Ind.	हुगुप्सते.
rt. तिष्ठ, " "	तितिष्ठ 'to endure;'	" "	तितिष्ठते.
rt. कृत्, " "	चिकित्स 'to heal; ' &c.	" "	चिकित्सति, 'ते.
rt. गान्, " "	मीमांस 'to investigate;'	" "	मीमांसते.
rt. बध्, " "	बीभत्स 'to feel disgust;'	" "	बीभत्सते.
rt. शान्, " "	शीशांस 'to straighten;'	" "	शीशांसते.
rt. शान्, " "	शीशांस 'to sharpen;'	" "	शीशांसते.

As these seven desiderative bases are looked upon as primitive verbs, new desiderative bases may be derived from them; e.g. Desid. of हुगुप्स, हुगुप्सयते 'he wishes to blame' (see § 230, d). From other desiderative bases no new Desideratives can be formed.

(b)—*Conjugation of the Desiderative Base.*

§ 453. The Desiderative Base, after it has been prepared in the manner described in the preceding section, may be conjugated in all the three voices; as regards, however, the Parasmaipada and Âtmanepada, the Desiderative Base is restricted to the same voice to which the root or base from which it is derived, is restricted (provided there be such restriction); *e.g.*

Rt. यज् 'to sacrifice;' Pres. Ind. Par. यजति 'he sacrifices' (for somebody else);

„ „ Âtm. यजते 'he sacrifices' (for himself);

„ „ Pass. इज्यते.

Desid. B. वियक्ष 'to

wish to sacrifice;'

„ „ Par. वियक्षति 'he wishes to sacrifice' (for somebody else);

„ „ Âtm. वियक्षते 'he wishes to sacrifice' (for himself).

„ „ Pass. वियक्ष्यते.

Rt. एध् 'to grow;'

„ „ Âtm. एधते 'he grows.'

Desid. B. एदिधिष 'to

wish to grow;'

„ „ Âtm. एदिधिषते 'he wishes to grow.'

§ 454. Exceptions: (a) The Desid. Bases of ज्ञा 'to know' (unless the prepos. अनु be prefixed to it), श्रु 'to hear' (unless the prepos. प्रति or आ be prefixed to it), स्मृ 'to remember,' and दृश् 'to see' are conjugated only in the Âtmanepada; *e.g.*

Pres. Ind. of Desid. of ज्ञा, जिज्ञासते 'he wishes to know.'

„ „ „ „ „ श्रु, श्रुश्रूषते 'he wishes to listen to, he is obedient.'

(b) The Desid. Bases of कृष्, वृत्, वृध्, वृध् and स्यन् (§ 443, c) may optionally be conjugated in the Parasmaipada; *e.g.*

rt. वृध् 'to grow;'

Pres. Ind. (only) Âtm. वर्धते 'he grows,' Pres. Ind. of Desid. Par. or Âtm. विवृत्सति or विवृधिषते 'he wishes to grow.'

§ 455. In the three moods of the Present tense and in the Imperf. Par. and Âtm. the Desid. Base is conjugated like the special base of a root of the 6th (*tudûdi*) class. In the remaining tenses of the Par. and Âtm. and in the Passive the final अ of the Desid. Base is dropped; subsequently the tenses are formed from the base, as remaining after the loss of its final अ, in the manner stated below. It must, however, be borne in mind that, wherever the characteristic स (or ष) of the

Desiderative is added to a root or base by means of the intermediate इ or ई, this इ or ई is liable to no change whatever.

1. *The Parasmai. and Âtmaue.*

(a) The Perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 328.

(b) In the Aorist the Desid. B. takes the augment, and the terminations of Form V. (§ 352, b).

(c) In the Simple and Periphrastic Futures the terminations given in § 368, b, and § 373, b, are added with the intermediate इ.

(d) The Conditional is formed according to § 378.

(e) In the Benedictive the terminations given in § 380, c are added to the Desid. Base, those of the Âtmaue. with the intermediate इ.

2. *The Passive.*

(a) The Present and Imperfect are formed from the Desid. Base according to the rules in § 387, a and § 388.

(b) The Perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 392.

(c) The 3 Sing. of the Aor. is formed according to the rule given in § 393.

(d) The remaining forms of the Aorist and all the other tenses of the Passive do not differ from the corresponding forms of the Âtmanepada.

§ 456. *Paradigm:* The 3 Sing. of all the tenses and moods in Par. Âtm., and Pass., of the Desider. of rt. वृष् 'to know,' Desid. Base वृषोधिष or वृषधिष. (Note: It will be sufficient to give the forms of only one of these two bases, because those of the other base are formed in exactly the same manner.)

	Parasmai.	Âtmaue.	Passive.
Pres. Ind.	वृषोधिषति	वृषोधिषते	वृषोधिष्यते
Pres. Pot.	वृषोधिषेत्	वृषोधिषेत	वृषोधिष्येत
Pres. Imper.	वृषोधिषतु or षतात्	वृषोधिषताम्	वृषोधिष्यताम्
Imperf.	अवृषोधिषत्	अवृषोधिषत	अवृषोधिष्यत

	Par.	Par. or Âtm.
Periph. Perf.	बुबोधिषांचकार Âtm. or Pass.	बुबोधिषामास or बुबोधिषांबभूव Pass.
Periph. Perf.	बुबोधिषांचक्रे Par.	बुबोधिषामासे or बुबोधिषांबभूवे Âtm. Pass.
Aor. 1. Sing.	अबुबोधिषिषम्	अबुबोधिषिषि
„ 3. Sing.	अबुबोधिषीत्	अबुबोधिषिष्ट
	Parasmai.	Âtmane. or Passive.
Simple Fut.	बुबोधिषिष्यति	बुबोधिषिष्यते
Periphr. Fut.	बुबोधिषिता	बुबोधिषिता
Condit.	अबुबोधिषिष्यत्	अबुबोधिषिष्यत
Bened.	बुबोधिष्यात्	बुबोधिषिषीष्ट

3.—THE FREQUENTATIVE.

§ 457. A Frequentative may be derived from any monosyllabic root of the first nine classes which begins with a consonant. It conveys the notion that a person or thing performs the action or undergoes the state which is expressed by the root, repeatedly or intensely. *E.g.*

Rt. Pres. Ind. Par. Pres. Ind. Frequent.

कृ 'to do;' करोति 'he does;' चक्रीयते or चक्रीरिति 'he does repeatedly or intensely.'

भू 'to be;' भवति 'he is;' बोभूयते or बोभवीति 'he is repeatedly.'

But no Frequent. can be derived, *e.g.*, from जागृ 'to wake,' because this root has two syllables, nor from अञ्जु 'to anoint,' because this root commences with a vowel.

§ 458. (a) Exceptionally a Frequentative may be formed from the roots अद् 'to go,' कृ 'to go,' अद् 'to pervade,' कर्तु 'to cover,' सूद् cl. 10. 'to indicate,' मृद् cl. 10., and सुद् cl. 10. 'to string together.'

(b) The Frequentative of a root signifying motion conveys the import of tortuous motion; *e.g.* Frequ. of रत्. वृज् 'to walk,' वावृज्यते 'he walks tortuously' (not 'he walks repeatedly'). The Frequentatives of the roots लृप् 'to cut,' सृप् 'to sit,' चृप् 'to go,' जृप् 'to mutter,' अजृप् 'to yawn,' दृप् 'to burn,' दंप् 'to bite,' and गृप् 'to swallow' convey the notion of reproach, &c.; *e.g.* Frequ. of लृप्, लोलुप्यते 'he cuts disgracefully.'

§ 459. In order to impart to a root the peculiar meaning which is denoted by the Frequentative, a frequentative base has to be derived from it, to which base the terminations of the various tenses and moods are attached in the manner stated below; *e.g.*

rt. भू; Freq. B. बोभूव; Pres. Ind. Freq. Âtm. बोभूयते; Impf. अबोभूयत &c.
or बोभू; " " " Par. बोभोति; " अबोभोति;
or बोभवीति; " अबोभवीत् &c.

§ 460. The Frequentative Base has two forms; both agree in a peculiar reduplication of the root; they differ from each other in this, that one form ends in व and is conjugated in the Âtmanepada only, while the other form does not end in व and is conjugated in the Parasmaipada only.* It will be convenient to call the first form the Âtmanepada Frequentative Base, and the second the Parasmaipada Frequentative Base. *E.g.*

rt. भू, Âtmanepada Freq. B. बोभूव.
Parasmaipada Freq. B. बोभू.
rt. निद्, Âtmanepada Freq. B. वेनिद्य.
Parasmaipada Freq. B. वेनिद्.

1. (a)—*Formation of the Âtmanepada Frequentative Base.*

§ 461. (a) The syllable व is added to the root; *e.g.* rt. नी, नीव; rt. भू, भूव; rt. निद्, निद्य; rt. ज्ञव्, ज्ञवव.

(b) Before this व the root undergoes the following changes:—

1. Final इ, उ, ऋ, and ॠ are changed as they are changed before the syllable व of the Passive (§ 387), except that final ऋ, when preceded by only one radical consonant, is changed to री (not to रि); *e.g.* rt. श्रि, श्रीव; rt. दु, दूव; rt. कृ, क्रीव; rt. स्मृ, स्मर्व; rt. कृ, कीर्व; rt. पृ, पूर्व.

2. The final vowel of दा 'to give,' दे, सो, धा, धे, मा, स्या, गे, पा 'to drink,' हा 'to abandon,' सो, and of घ्रा 'to smell' and ध्या 'to blow' is changed to ई. The final आ (ए, ऐ, and ओ, § 297, b) of other roots remains आ (see, however, 4); *e.g.* rt. दा, दीव; rt. धे, धीव; rt. गे, गीव; rt. सो, सीव; rt. ज्ञा, ज्ञाव; rt. ग्ले, ग्लाव; rt. छो, छाव.

3. A penultimate nasal is generally dropped (see § 381); *e.g.* rt. बन्ध्, बधव. But rt. मन्ध्, मन्धव.

4. The roots डध्व्, डध्व, and स्यन् substitute इ for व; ड्या and ड्ये

* Some grammarians admit also the Âtmaepada.

substitute ई for आ and ऐ; स्वप् substitutes उ for व; ह्ने substitutes ऊ for वे; म्ह्, प्रह्, भञ्ज् and प्रभ् substitute ऋ for र; and घात् substitutes इ for आ; e.g. rt. व्यच्, विच्य; rt. जया, जीव; rt. स्वप्, सुच्य; rt. ह्ने, हूच; rt. म्ह्, गृह्य; rt. घात्, शिच्य.

5. Observe § 46; e.g. rt. दिव्, रीच्य.

§ 462. The form in च, derived from the root according to the rules of the preceding paragraph, is reduplicated according to the general rules of reduplication (§§ 230 and 231); subsequently the vowels इ and उ of the reduplicative syllable are gunated, and the vowel अ of the reduplicative syllable is lengthened; e. g.

rt. वा;	by § 461 वीच;	by § 231 विरीच;	Â. Freq. Base वीरीच.
rt. ज्ञा;	" " " ज्ञाच;	" " " ज्ञाच;	" " " ज्ञाच.
rt. धे;	" " " धीच;	" " " विधीच;	" " " वीधीच.
rt. भू;	" " " भूच;	" " " उभूच;	" " " वोभूच.
rt. कृ;	" " " क्रीच;	" " " विक्रीच;	" " " वीक्रीच.
rt. पृ;	" " " पूर्च;	" " " उपूर्च;	" " " वोपूर्च.
rt. जीव्;	" " " जीच्य;	" " " विजीच्य;	" " " वीजीच्य.
rt. डीक्;	" " " डीक्य;	" " " उडोक्च;	" " " वोडोक्च.
rt. व्यच्;	" " " विच्य;	" " " विविच्य;	" " " वीविच्य.
rt. स्वप्;	" " " सुच्य;	" " " सुसुच्य;	" " " वोसुच्य.
rt. घात्;	" " " शिच्य;	" " " शिशिच्य;	" " " वीशिच्य.

- § 463. (a) When a root ends in a nasal preceded by the vowel अ, the vowel अ of the reduplicative syllable is (against § 462) not lengthened, but Anusvāra, or the nasal of that class to which the first radical consonant belongs, is inserted between the vowel अ of the reduplicative syllable and the first radical consonant; this rule applies, however, only when the final radical nasal remains unchanged before the syllable च of the Frequent. base. E.g.

rt. भ्रम्;	by § 461 भ्रम्य;	by § 231 ब्रभ्रम्य;	Â. Freq. B. ब्रभ्रम्य or ब्रभ्रम्य.
rt. यम्;	" " " यम्य;	" " " ययम्य;	" " " ययम्य or यययम्य.
rt. जन्;	" " " जन्य;	" " " जजन्त्य;	" " " जजन्त्य or जजजन्त्य.

But when जन् combined with च becomes जाच (§ 474), the Â. Freq. Base is जाजाच.

(b) The same rule applies to the roots जप्, जभ्, दह्, दंश्, भञ्ज् 'to break,' and पण् cl. 1 'to restrain'; e.g.

rt. दह्;	by § 461 दह्य;	by § 231 ददह्य;	Â. Freq. B. ददह्य or ददह्य.
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(c) The syllable नी is inserted between the vowel अ of the reduplicative syllable (which against § 462 remains short) and the first radical consonant in the frequentative base of वस् 'to go,' जस् 'to fall,' भस् 'to fall,' भस् 'to fall,' कस् 'to go,' पस् 'to fall,' पस् 'to go,' and स्कन् 'te step;' e.g.

rt. वस्; by § 461 वच; by § 231 ववच; Â. Freq. B. वनीवच.

rt. पस्; „ „ „ पत्व; „ „ पपत्व; „ „ पनीपत्व.

§ 464. The syllable री is inserted between the vowel अ of the reduplicative syllable (which against § 462 remains short) and the first radical consonant in the Âtmane. frequentative base of roots which after the addition of च contain the vowel ऋ. Similarly ली is inserted in the Âtmane. frequentative base of rt. कृप्. E.g.

rt. वृत्; by § 461 वृत्त्य; by § 231 ववृत्त्य; Â. Freq. B. वरीवृत्त्य.

rt. प्रच्छ; „ „ „ प्रच्छत्त „ „ प्रप्रच्छत्त; „ „ परीप्रच्छत्त.

rt. कृप्; „ „ „ कृप्त्त; „ „ चकृप्त्त; „ „ चलीकृप्त्त.

Note:—A list of irregular Âtmanepada Frequentative Bases will be given in § 474.

1. (b)—Conjugation of the Âtmanepada Frequentative Base.

§ 465. In the three moods of the Present tense and in the Imperfect of the Âtmanepada, the Âtm. Frequent. Base is conjugated like the special base of a root of the 4th (*divādi*) class in Âtmanepada. In the remaining tenses of the Âtmanepada, and in all the tenses of the Passive, the base loses its final अ when the final च is preceded by a vowel, and it loses its final च, when च is preceded by a consonant; e.g. बोधूय becomes बोधू; बोधूच becomes बोधूच. The base changed in this way can undergo no further changes, and the Perfect and the remaining tenses are formed from it thus:

1. The Âtmanepada.

(a) The Perfect is formed by means of the auxiliary verbs कृ, अस् and श्रु according to § 328.

(b) In the Aorist the base takes the augment, and the Âtmanepada terminations of Form V. (§ 352, b).

(c) In the Simple and Periphrastic Futures the Âtmanepada terminations given in § 368, b, and § 373, b, are added to the base with the intermediate इ.

(d) The Conditional is formed according to § 378.

(e) In the Benedictive the *Âtmanepada* terminations given in § 380, c, are added to the base with the intermediate इ.

2. *The Passive.*

(a) The Present and Imperfect are formed from the base according to the rules in § 387, a and § 388.

(b) The Perfect is formed by means of the auxiliary verbs कृ, अस्, and भू according to § 392.

(c) The 3 Sing. Aor. is formed from the base according to the rule given in § 393.

(d) The remaining forms of the Aorist and all the other tenses of the Passive do not differ from the corresponding forms of the *Âtmanepada*.

§ 466. *Paradigms*: The 3 Sing. of all the tenses and moods in *Âtmane.* and Passive of the *Âtmanepada* Frequentative of rt. बुध् 'to know,' *Â.* Frequent. Base बोबुध्य, and of rt. भू 'to be,' *Â.* Frequent. Base बोभूय.

Âtmanepada.

Pres. Ind.	बोबुध्यते	बोभूयते
Pres. Pot.	बोबुध्येत	बोभूयेत
Pres. Imper.	बोबुध्यताम्	बोभूयताम्
Imperf.	अबोबुध्यत	अबोभूयत
Periph. Perf.	बोबुधांचक्रे &c.	बोभूयांचक्रे &c.
Aorist 1. Sing.	अबोबुधिषि	अबोभूयिषि
„ 3. Sing.	अबोबुधिष्ट	अबोभूयिष्ट
Simple Fut.	बोबुधिष्यते	बोभूयिष्यते
Periph Fut.	बोबुधिष्यता	बोभूयिष्यता
Condit.	अबोबुधिष्यत	अबोभूयिष्यत
Benedict.	बोबुधिषीष्ट	बोभूयिषीष्ट

Passive.

Pres. Ind.	बोबुध्यते	बोभूय्यते
Pres. Pot.	बोबुध्येत	बोभूय्येत

Pres. Imper.	बोबुध्यताम्	बोभूयताम्
Imperf.	अबोबुध्यत	अबोभूयत
Periph. Perf.	बोबुधामासे &c.	बोभूयामासे &c.
Aorist 1. Sing.	अबोबुधिषि	अबोभूयिषि
„ 3. Sing.	अबोबुधि	अबोभूयि
Simple Fut.	} like <i>Ātmanepada</i> .	
Periph. Fut.		
Condit.		
Benedict.		

2. (a)—*Formation of the Parasmaipada Frequentative Base.*

§ 467. The root is reduplicated according to the general rules of reduplication (§§ 230 and 231); subsequently the vowels इ and उ of the reduplicative syllable are gunated, and the vowel अ of the reduplicative syllable is lengthened; e.g.

rt. दा 'to give;'	by § 231	ददा; Par. Frequ. B. दादा.
rt. ज्ञा 'to know;'	„ „ „	जज्ञा; „ „ „ जाज्ञा.
rt. गि 'to go;'	„ „ „	गिगि; „ „ „ गोगि.
rt. गी 'to lead;'	„ „ „	गिगी; „ „ „ नेगी.
rt. दु 'to agitate;'	„ „ „	दुदु; „ „ „ रोदु.
rt. भू 'to be;'	„ „ „	भूभू; „ „ „ बोभू.
rt. कृ 'to scatter;'	„ „ „	कृकृ; „ „ „ चाकृ.
rt. गे 'to sing;' (§ 297, b),	„ „ „	जगा; „ „ „ जागा.
rt. विद् 'to split;'	„ „ „	विविद्; „ „ „ वेविद्.
rt. बुध 'to know;'	„ „ „	बुबुध; „ „ „ बोबुध.

§ 468. The rules given in § 463, (a), (b), and (c), apply likewise to the Parasmai. Frequ. base; e.g.

rt. भन्; by § 231	बभन्; Par. Freq. B. बंभन् or बम्भन्.
rt. वद्; „ „ „	ववद्; „ „ „ वंवद् or वम्बद्.
rt. वन्; „ „ „	ववन्; „ „ „ वनीवन्.

§ 469. The letter इ, or the syllable रि or री, is inserted between the vowel अ of the reduplicative syllable (which against § 467 remains short) and the first radical consonant in the Parasmai. Frequentative base of roots which end with (short) क् or have (short) क्

for their penultimate letter; similarly ल् or लि or ली is inserted in the Par. Freq. base of rt. कृप्. *E.g.*

rt. कृ; by § 231 चकृ; Par. Freq. B. चकृ, or चरिकृ, or चरीकृ.
 rt. वृत्; „ „ „ ववृत्; „ „ „ ववृत्, or वरिवृत्, or वरीवृत्.
 rt. कृप्; „ „ „ चकृप्; „ „ „ चल्कृप्, or चलिक्कृप्, or चलीक्कृप्.

2. (b)—Conjugation of the *Parasmaipada Frequentative Base*.

§ 470. In the three moods of the Present and in the Imperfect Par. the *Parasmai*. Frequent. base is conjugated like the special base of a root of the 3rd (*jukotyádi*) class. The terminations of the Singular Pres. Ind., of the 2 and 3 Sing. Imperf., and of the 3 Sing. Pres. Imperat. may be attached to the base with or without ई; when they are added with ई, a penultimate short vowel of the base cannot be gunated. *E.g.* 3 Sing. Pres. Ind. Freq. Par. of rt. भू (Par. Freq. B. बोभू) बोभोति or बोभवीति; of rt. बुध् (Par. Freq. B. बोबुध्) बोबोद्धि or बोबुधीति; of rt. ह्रा (Par. Freq. B. हाहा) हाहाति or हाहेति; of rt. वृत् (Par. Freq. B. ववृत्, or वरिवृत्, or वरीवृत्) ववृत्ति or वरिवृत्ति, or वरीवृत्ति, or ववृतीति, or वरिवृतीति, or वरीवृतीति; of rt. कृ (Par. Freq. B. चकृ, or चरिकृ, or चरीकृ.) चकृत्ति, or चरिकृत्ति, or चरीकृत्ति, or चरिकरीति, or चरीकरीति.

§ 471. About the formation of the Perfect and the remaining tenses grammarians do not always agree, the chief cause of all difficulties being the doubt, whether the rules which apply to a primitive root, apply also to its *Parasmaipada Frequentative Base*. As this form of the verb is of very rare occurrence, it will be sufficient to conjugate one paradigm throughout all its tenses and moods. For special and detailed information on this subject the student must consult the works of the native grammarians.

§ 472. *Paradigm*: The *Parasmaipada Frequentative* of rt. भू 'to be,' Par. Freq. B. बोभू.

Parasmaipada.

	Pres. Ind.	Pres. Pot.	Pres. Imperf.	Imperf.
Sing.	1. बोभोमि or बोभवीमि	बोभूयाम्	बोभवानि	अबोभवम्
	2. बोभोषि or बोभवीषि	बोभूयाः	बोभूहि	अबोभोः or अबोभवीः
	3. बोभोति or बोभवीति	बोभूयात्	बोभोतु or बोभवीतु	अबोभोत् or अबोभवीत्

Dual.	1. बोभूवः	बोभूयाव	बोभवाव	अबोभूव
	2. बोभूयः	बोभूयातम्	बोभूतम्	अबोभूतम्
	3. बोभूतः	बोभूयाताम्	बोभूताम्	अबोभूताम्
Plur.	1. बोभूमः	बोभूयाम	बोभवाम	अबोभूम
	2. बोभूय	बोभूयात	बोभूत	अबोभूत
	3. बोभूवति	बोभूयुः	बोभूवतु	अबोभूवुः

Perfect.

Sing.	1. बोभवांचकर or ष्वकार &c., or बोभव or बोभाव, or बोभूव		
	2. बोभवांचकर्ष	बोभूविष	बोभूविष
	3. बोभवांचकार	बोभाव	बोभूव
Du. 1.	बोभवांचकृव	बोभूविष	बोभूविष
	&c.	&c.	&c.

Aorist.

Sing.	1. अबोभाविषम् or अबोभूवम्		
	2. अबोभावीः	अबोभूः or अबोभूवीः or अबोभोः or अबोभवीः	
	3. अबोभावीत्	अबोभूत् or अबोभूवीत् or अबोभोत् or अबोभवीत्	

Du. 1. अबोभाविष्व अबोभूव

Pl. 3. अबोभाविषुः अबोभूतुः ... or अबोभूवुः

Simple Fut. Periph. Fut. Condit. Bened.

Sg. 1. बोभविष्यामि बोभवितास्मि अबोभविष्यम् बोभूयासम्
Âtmanepada. Passive.

Pres. Ind. 3. Sg. बोभूते बोभूयते

„ Pot. „ „ बोभूवीत बोभूयेत

„ Imp. „ „ बोभूताम् बोभूयताम्

Impf. „ „ अबोभूत अबोभूयत

Perfect. „ „ बोभवांचक्रे &c. बोभवांचक्रे &c.

	Ātmanepada.	Passive.
Aorist.	3. Sg. अबोभविष्ट	अबोभावि
Simple Fut.	„ „ बोभविष्यते	बोभविष्यते or बोभाविष्यते
Periph. Fut.	„ „ बोभविता	बोभविता or बोभाविता
Condit.	„ „ अबोभविष्यत	अबोभविष्यत or अबोभाविष्यत
Bened.	„ „ बोभविषीष्ट	बोभविषीष्ट or बोभाविषीष्ट

§ 473. The four roots भट्, क्, अण्, and कर्प्, mentioned in § 458, a, form their Frequentative thus:

rt. भट् 'to go;'	Ā. अदादधते.
rt. क् 'to go;'	„ भरार्यते; P. भरति or भरिष्यति &c.
rt. अण् 'to pervade;'	„ अद्यादयते.
rt. कर्प् 'to cover;'	„ कर्णानूयते.

§ 474. The following roots form their Frequentative irregularly:

Root.	Ātm. Frequ.	Par. Frequ.
1. कु cl. 1 'to sound;'	कोकूयते.	
2. खन् 'to dig;'	चङ्कन्यते or चं खन्यते or चा खा यते;	चङ्कनीति or चङ्कन्ति &c.
3. गृ 'to swallow;'	जेगिष्यते;	जागति.
4. चट् 'to walk;'	चचुर्यते or चंचूर्यते;	चचुरीति or चचुरति &c.
5. चाच् 'to worship;'	चेकीयते;	चेकीति or चेकेति.
6. जन् 'to be born;'	जञ्जन्यते or जंजन्यते or जाजायते;	जञ्जनीति or जञ्जन्ति &c.
7. शुन् 'to shine;'	शेय्यते	शेयतीति or शेयन्ति.
8. फल् 'to burst;'	पम्फुल्यते or पंफुल्यते;	पम्फुलीति or पम्फुल्लि &c.
9. शी 'to lie down;'	शोशयते	शोशयति or शोशेति.
10. श्वि 'to swell;'	शोशयते or शोशूयते;	शोशयति or शोशेति.
11. सन् 'to obtain;'	संसन्यते or सासायते	संसनीति or संसन्ति.
12. हन् 'to injure;'	जेप्पीयते	} जङ्गनीति or जङ्गन्ति.
otherwise:	जङ्गन्यते or जंपन्यते;	

4.—NOMINAL VERBS.

§ 475. Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or, more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base *वि* 'a bird,' we may form *वदति* 'he behaves like a bird,' by adding to *वि* the personal termination *ति* and by changing *वि* before this termination just as a root of the 1st (*bhavadī*) class would be changed in the Pres. Indic.; or we may form, e.g. from *पुत्र* 'a son,' *पुत्रीयति* 'he wishes for a son,' by deriving, with the help of the suffix *य*, from the nominal base *पुत्र* the derivative verbal base *पुत्रीय* 'to wish for a son,' and by forming from this base a Pres. Indic. just as it would be formed from the special base of a root of the 1st class. Verbs thus derived from nominal bases are called **nominal verbs**; they generally convey the notion that a person or thing behaves or is like, or treats a person or thing like, or wishes for, that which is expressed by the nominal base. As these verbs are of comparatively rare occurrence, especially in the general tenses, all the rules for their formation and conjugation need not be given here; it will suffice to indicate generally the manner in which, and to point out the principal suffixes by which, verbal bases are derived from nominal bases, and to illustrate the formation and conjugation of the various classes of nominal verbs by a few examples.

VERBS DERIVED FROM NOMINAL BASES :

(a) *Without a derivative suffix, and conjugated in Parasmaipada.*

§ 476. Nominal verbs may be formed from nominal bases without any special derivative suffix, the characteristic signs of the tenses and moods and the personal terminations being added immediately to the nominal base. The penultimate vowel of a nominal base which ends in a nasal must be lengthened. The verbal bases formed in this manner are conjugated in the Parasmaipada, and convey the notion that a person or thing behaves or is like that which is expressed by the nominal base. In the special tenses the nominal base is treated like a root of the 1st (*bhavadī*) class; when it contains more than one vowel, its last vowel only undergoes the changes which the vowel of a root of the 1st class has to undergo. A final *अ* of a nominal base is dropped before the *अ* which is added to it in the special tenses. *E.g.*

Nominal Base.	Derivat. Verbal Base.	Pres. Ind. Par.
वि 'a bird;'	वि 'to behave like a bird;'	वयति 'he behaves like a bird.' (Perf. विवाय; Aor. अवायीत् or अवयीत्; Bened. वीयात्.)
कवि 'a poet;'	कवि 'to behave like a poet;'	कवयति 'he behaves like a poet.'
श्री 'Lakṣhmi;'	श्री 'to behave like L.'	श्रयति 'she behaves like L.'
भू 'the earth;'	भू 'to behave like the earth;'	भवति 'she behaves like the earth.' (Perf. हुवाय; Aor. अवायीत्.)
पितृ 'a father;'	पितृ 'to behave like a father;'	पितरति 'he behaves like a father.'
कृष्ण 'Kṛishṇa;'	कृष्ण 'to behave like Kṛishṇa;'	कृष्णति 'he behaves like Kṛishṇa.'
माला 'a garland;'	माला 'to be like a garland;'	मालाति 'it is like a garland.' (Perf. मालाञ्चकार; Aor. अमालासीत्.)
राजन् 'a king;'	राजान् 'to behave like a king;'	राजानति 'he behaves like a king.'

(b) *By means of the suffix च, and conjugated in Parasmaipada.*

§ 477. Nominal verbs may be derived from nominal bases (except those that end in च् and those that are indeclinable) by adding to them the suffix च, and by conjugating the derivative verbal base formed in this manner in the Parasmaipada only. Before the suffix च final letters of nominal bases undergo the following changes:—

Final अ and आ are changed to ई; e.g. Nom. B. पुत्र, Deriv. V. B. पुत्रीच.
 Final इ and उ are lengthened; e.g. " " कवि, " " कवीच.
 Final ऋ is changed to री; e.g. " " कर्तृ, " " कर्त्रीच.
 Final ओ and औ are changed to अच् and आच् respectively; e.g.

Nom. Base गो; Deriv. Verb. Base गवच्.

" " नौ; " " नावच्.

A final nasal is dropped and the preceding vowel changed as an originally final vowel would be changed; e.g.

Nom. Base राजन्; Deriv. Verb. Base राजीच.

Other final consonants remain unchanged; e.g.

Nom. Base वाच्; Deriv. Verb. Base वाच्य.

” ” समिध्; ” ” ” समिध्य.

Penultimate इ and उ of nominal bases in द् or द् are generally lengthened; e.g.

Nom. Base गिद्; Deriv. Verb. Base गीर्ष.

” ” पुद्; ” ” ” पूर्व.

§ 478. Derivative verbal bases formed in this manner convey the notion that a person wishes for that, or treats a person or thing like that, or looks upon a person or thing as upon that, which is expressed by the nominal bases; e.g.

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
पुत्र 'a son;'	पुत्रीय 'to wish for a son;'	पुत्रीयति 'he wishes for a son.' (Perf. पुत्रीयाञ्चकार; Periph. Fut. पुत्रीयिता.)
कवि 'a poet;'	कवीय 'to wish for a poet;'	कवीयति 'he wishes for a poet.'
गो 'a cow;'	गव्य 'to wish for a cow;'	गव्यति 'he wishes for a cow.' (Perf. गव्याञ्चकार; Periph. Fut. गव्यिता.)
राजन् 'a king;'	राजीय 'to wish for a king;'	राजीयति 'he wishes for a king.'
समिध् 'fuel;'	समिध्य 'to wish for fuel;'	समिध्यति 'he wishes for fuel.' (Periph. Fut. समिध्यिता or समिधिता.)
विष्णु 'Vishnu;'	विष्णूय 'to treat like Vishnu;'	विष्णूयति 'he treats (somebody) like Vishnu.'
प्रासाद 'a palace;'	प्रासादीय 'to look upon (anything) as upon a palace;'	प्रासादीयति 'he looks upon (a hut, &c.) as if it were a palace.'

§ 479. In instances like the following the verbal base formed by च conveys a different meaning:

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
तपस् 'penance;'	तपस्य 'to practise penance;'	तपस्यति 'he practises penance'.
नमस् 'adoration;'	नमस्य 'to adore;'	नमस्यति 'he adores.'

(c)—By means of the suffix क्वाञ्च, and conjugated in Parasmaipada.

§ 480. To express the notion of wishing for that which is denoted by a nominal base, a verbal base may be derived from the latter by adding to it the suffix क्वाञ्च, and by conjugating the derivative verbal base so formed in the Parasmai. ; e.g.

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
पुत्र 'a son;'	पुत्रक्वाञ्च 'to wish for a son;'	पुत्रक्वाञ्चति 'he wishes for a son.' (Perf. पुत्रक्वाञ्चाङ्कार; Periph. Fut. पुत्रक्वाञ्चिता.)
यशस् 'fame;'	यशस्क्वाञ्च 'to wish for fame;'	यशस्क्वाञ्चति 'he wishes for fame.'

(d)—By means of the suffixes स्व or अस्व, and conjugated in Parasmaipada.

§ 481. Verbal bases are also derived from nominal bases by the addition of the suffixes स्व or अस्व. They are conjugated in the Parasmaipada only, and convey the notion of wishing ardently for that which is expressed by the nominal base. E.g.

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
मधु 'honey;'	$\left\{ \begin{array}{l} \text{मधुस्व} \\ \text{or} \\ \text{मध्वस्व} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{मधुस्वति} \\ \text{or} \\ \text{मध्वस्वति} \end{array} \right\}$
	'to wish ardently for honey;'	'he wishes ardently for honey.'
अश्व 'a horse;'	अश्वस्व 'to long ardently for the horse;'	अश्वस्वति '(the mare) longs for the horse.'

(e)—By means of the suffix च, and conjugated in Âtmanepada.

§ 482. By adding to nominal bases the suffix च, and by conjugating the derivative verbal bases so formed in the Âtmane., nominal verbs are formed which convey the notion of behaving like that which is expressed by a nominal base. Before the suffix च of this class of nominal verbs, the final अ of a nominal base is lengthened; आ remains unchanged; other final letters undergo the same changes which they undergo before the suffix च in § 477. The final अस् of अस्तरस् and भोजस् must, the final अस् of other nominal bases may optionally, be changed to आ. When the suffix च is added to a feminine base, the corresponding masculine base is generally substituted for the latter. E.g.

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
कृष्ण 'Kṛishṇa ;'	कृष्णाव 'to behave like Kṛishṇa ;'	कृष्णायते 'he behaves like Kṛishṇa.'
अप्सरस् 'an Apsaras ;'	अप्सराव 'to behave like an Apsaras ;'	अप्सरायते 'she behaves like an Apsaras.'
यशस् 'fame,' or 'famous ;'	यशाव 'to behave like one famous ;'	यशायते 'he behaves like one who is famous.'
कुमारी 'a girl ;'	कुमाराव 'to behave like a girl ;'	कुमारायते 'he behaves like a girl.'
युवति 'a maiden ;'	युवाव 'to behave like a maiden ;'	युवायते 'he behaves like a maiden.'

§ 483. The same suffix **व** is also added to a few nominal bases such as भृश 'frequent,' मन्द 'slow,' पण्डित 'learned,' सुमन् 'benevolent,' उन्मन् 'agitated,' &c., to convey the notion of being or becoming like that, or becoming that, which is expressed by the nominal base. A final consonant of nominal bases to which **व** may be added in this sense, is dropped. *E.g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
भृश 'frequent ;'	भृशाव 'to become frequent ;'	भृशायते 'it becomes frequent.'
उन्मन् 'agitated ;'	उन्मन्नाव 'to become agitated ;'	उन्मनायते 'he becomes agitated.'

(Imperf. उद्गमनायत्.)

§ 484. The following are a few instances in which the suffix **व** conveys a different meaning :—

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Âtm.
दुःख 'pain ;'	दुःखाव 'to suffer pain ;'	दुःखायते 'he suffers pain.'
रोमन्थ 'ruminating ;'	रोमन्थाव 'to ruminate ;'	रोमन्थायते 'he ruminates.'
वाप्स 'a tear ;'	वाप्साव 'to shed tears ;'	वाप्सायते 'he sheds tears.'
शब्द 'a sound ;'	शब्दाव 'to make a sound ;'	शब्दायते 'he makes a sound.'
सुख 'pleasure ;'	सुखाव 'to show one's pleasure ;'	सुखायते 'he shows his pleasure.'

(f)—By means of the suffix **इ** or **आदि**.

§ 485. Some verbal bases are formed from nominal bases by the addition of the suffix **इ** or **आदि** (§ 407) ; they convey various meanings,

and are conjugated like the derivative bases in इ or आपि of roots of the 10th (*churādi*) class or of Causals. When the suffix इ or आपि is added to the bases of adjectives, the latter generally undergo the same changes which they undergo before the Comparative and Superlative suffixes ईयत् and इह (§ 173); when it is added to a feminine base, the corresponding masculine base is substituted for the latter. *E.g.*

Nom. Base.	Deriv. Verb. Base.	Pres. Ind. Par.
मुण्ड 'shaven;'	मुण्डि 'to shave;'	मुण्डयति 'he shaves.'
सत्य 'true;'	सत्यायि 'to declare as true;'	सत्यापयति 'he declares as true.'
प्रुथु (§ 174, c) 'broad;'	प्रथयि 'to declare as broad;'	प्रथयति 'he declares (anything) broad.'
एनी (Fem. of एत, § 135) 'variegated;'	एति 'to declare as varie- gated;'	एतयति 'he declares (her) variegated.'

CHAPTER VIII.

PREPOSITIONS AND OTHER VERBAL PREFIXES.

§ 486. (a) The following are the prepositions which are commonly prefixed to verbal roots and their derivatives:—

- अति 'over, beyond;'
e.g. अति-क्रम् 'to overstep, to go beyond, to transgress, to surpass.'
- अधि 'over, above, on;'
e.g. अधि-कृ 'to place over, to appoint;'
अधि-रुह 'to rise above, to ascend;'
अधि-गम् 'to obtain.'
- अनु 'after, along, near to;'
e.g. अनु-गम् 'to go after or along;'
अनु-कृ 'to do after, to imitate.'
- अप 'away, off;'
e.g. अप-गम् 'to go away;'
अप-नी 'to lead off.'
- अपि (sometimes पि) 'near to, on;'
e.g. अपि-गम् 'to approach;'
अपि-धा or पि-धा 'to put on, to shut.'
- अभि 'towards, to, upon;'
e.g. अभि-गम् 'to go towards or to;'
अभि-पत् 'to fall upon.'
- अव (sometimes व) 'away, off, down;'
e.g. अव-च्छिद् (§ 38, a) 'to cut off;'
अव-तृ 'to descend;'
अव-गाह् or व-गाह् 'to plunge down into.'
- आ 'towards, to, at;'
e.g. आ-कृष् 'to draw towards, to attract;'
आ-क्रन्द् 'to shout at.'
- उद् 'up, on, out;'
e.g. उद्-ह 'to go up, to rise;'
उत्-सृज् 'to pour out.'

उप 'near to, under;' e.g. उप-गम् 'to go near to;' उप-स्था 'to stand near or under.'

नि 'down, into;' e.g. नि-षद् (§ 41, a) 'to sit down;' नि-प्रह् 'to hold down, to suppress;' नि-षिद् (§ 41, a) 'to pour into.'

निः 'out of, forth from;' e.g. निद्-गम् 'to go out;' निष्-पद् (§ 37, note) 'to spring from.'

परा 'away, back;' e.g. परा-वृत् 'to turn away or back.'

परि 'round, about;' e.g. परि-ह् 'to go round;' परि-णी (§ 40, a) 'to lead round;' परि-भ्रम् 'to roam about.'

प्र 'forth, forward, pro-;' e.g. प्र-क्रम् 'to step forth, to proceed;' प्र-स्था 'to set out;' प्र-णम् (§ 40, a) 'to bend forward, to bow down before.'

प्रति 'back, re-;' e.g. प्रति-ह् 'to repel;' प्रति-वद् 'to respond.'

वि 'apart, dis-;' e.g. वि-मद् 'to take apart;' वि-धा 'to dispose.'

सम् 'together, con-;' सं-गम् 'to go together, to assemble;' सं-धि 'to collect.'

(b) Two or more of the above prepositions may be combined; e.g.

समुपा (i.e. सम् + उप + आ)—गम् 'to come together near to;' अनिसमा (i.e. अन् + सम् + आ)—गम् 'to approach together,' &c.

§ 487. (a) The initial स् of the roots 'to stand,' and स्तम्भ् 'to support,' is dropped when it is immediately preceded by the preposition उद्; e.g. Periph. Fut. of स्था with उद्, उत्थाता; but Pres. Ind. Par. उत्तिष्ठामि; Perf. Par. उत्तस्थौ; Aor. Par. उदस्थान्.

(b) The sibilant स् (changeable to ष् by § 41, a) is prefixed to the rt. कृ 'to do,' after the preposition सम्, and after the prepositions उप and परि in the sense of 'to decorate, ornament,' &c.; likewise to the rt. कृ 'to scatter' after the prepositions उप and प्रति, in the sense of 'to cut, to hurt;' (see §§ 229 d, 231 d).

§ 488. The following words are prefixed to certain roots only, and they share in the peculiarities of prepositions (§§ 229, 230, and 513) when they are so prefixed:—

1. अष्ट् is prefixed to वृद् and to roots which mean 'to go;' e.g. अष्ट्-गम् 'to go towards,' Gerund अष्ट्गम्भ् or अष्ट्गम्भ्; अष्ट्-वृद् 'to salute,' Gerund अष्ट्वा.

2. अन्तद् is prefixed to ह्, गम्, धा, भू, and similar roots; e.g. अन्तद्-ह् or अन्तद्-गम् 'to go between, to disappear;' अन्तद्-धा 'to conceal;' अन्तद्-भू 'to be within;' Gerund अन्तरिद्भ्, अन्तर्गम्भ् or अन्तर्गम्भ् &c.

3. अलम्, सन्, असन्, करी, खान् and certain other words which are 'imitative of sound, are prefixed to rt. कृ; e.g. अलम्-कृ 'to decorate;' सन्-कृ 'to treat with respect,' असन्-कृ 'to treat with disrespect;' करी-कृ

'to promise;' खान्-कृ 'to make the sound which is produced in clearing one's throat'; Gerund अलंकृत्य, सङ्कृत्य &c.

4. अस्तम् is prefixed to इ, गम्, या, नी, and similar roots; *e.g.* अस्तम्-इ 'to go down, to set'; अस्तं-नी 'to lead down, to cause to set'; Gerund अस्तमिर्य &c.

5. आविः and प्रावुः are prefixed to कृ, अस्, भू &c.; *e.g.* आविष्-कृ (§ 37, note) 'to make manifest'; प्रावुर्-भू 'to become manifest'; Gerund आविष्कृत्य, प्रावुर्भूय. See 8.

6. तिरः is prefixed to भू, धा &c., and optionally to कृ, when it denotes disappearance; *e.g.* तिरो-भू 'to disappear,' Gerund तिरोभूय; तिरस्-कृ (§ 37, note) or तिरः-कृ, or, in two separate unconnected words, तिरः कृ 'to cover, to conceal,' Gerund तिरस्कृत्य, or तिरःकृत्य, or तिरः कृत्वा.

7. पुरः is prefixed to कृ, भू, गम्, &c.; *e.g.* पुरस्-कृ (§ 37, note) 'to place before,' Gerund पुरस्कृत्य; पुरो-गम् 'to go before,' Gerund पुरोगम्य or पुरोगस्य.

8. साक्षान्, मिथ्या, वशे, प्रावुः, नमः, and certain other words may optionally be prefixed to the root कृ or remain separate; *e.g.* वशे-कृ or वशे कृ 'to subdue,' Gerund वशेकृत्य or वशे कृत्वा.

§ 489. (a) Nouns substantive and adjective may be prefixed to the roots कृ 'to make,' अस् 'to be,' and भू 'to become,' to express the meaning that somebody makes a person or thing, or that a person or thing becomes, that which is denoted by the noun prefixed to कृ, अस्, or भू; *e.g.* कृष्णी-कृ 'to make (that which is not black) black,' कृष्णी-भू 'to become black,' गङ्गी-भू 'to become the Ganges.' The roots कृ, अस्, and भू are in this connection treated as they are treated when prepositions are prefixed to them; *e.g.* Gerund of कृष्णी-कृ, कृष्णीकृत्य.

(b) The final letters of nouns which are so prefixed to कृ, अस्, and भू, undergo the following changes :

1. अ and आ are changed to ई, except when final in indeclinables; इ and उ are lengthened; and ऋ is changed to री; *e.g.* कृष्णी-भू (from कृष्ण and भू), गङ्गी-भू (from गङ्गा and भू); शुची-भू (from शुचि and भू), गुरु-भू (from गुरु and भू); पित्री-भू (from पितृ and भू). But शेषा-भू (from the indecl. शेषा and भू) 'to become evening.'

2. A final न् is dropped, and afterwards the preceding rule is applied to the penultimate vowel; *e.g.* राजी-भू (from राजन् and भू) 'to become a king'; भस्मी कृ (from भस्मन् and कृ) 'to reduce to ashes.'

3. Nouns with two bases assume their weak base, nouns with three bases their middle base; their finals are first changed as in the Loc. Plur., and afterwards the Sandhi-rules in § 26, &c., are applicable; *e.g.* तिर्यक्-कृ (from तिर्यच् and कृ) 'to put aside.'

§ 490. To express the sense that a person or thing becomes completely, or that somebody changes a person or thing altogether to, that which is denoted by a certain noun, the suffix **सात्** (the initial **स्** of which is never changed to **ष्**) may be added to that noun, and the roots **क्**, **अस्**, or **भू**, or the root **पठ्** with the preposition **सम्**, may be added to the derivative so formed; e.g. **अभिसात्** or **अभिसात्संपठ्** 'to be changed completely to fire,' **भस्मसात्क्** 'to change completely to ashes.' Sometimes the suffix **सात्** conveys the notion that a person or thing becomes, or that somebody makes a person or thing, dependent on or the property of that which is denoted by a certain noun; e.g. **राजसात्** 'to become dependent on, or the property of, a king;' **राजसात्क्** 'to make (a person or thing) dependent on, or the property of, a king.' The derivatives in **सात्** which are formed in accordance with this rule remain independent words and do not share in the properties of prepositions; the Gerund of **क्** after **भस्मसात्** is therefore **कृत्वा** (not **कृत्वा**); **भस्मसात्कृत्वा**.

CHAPTER IX.

FORMATION OF NOMINAL BASES.

§ 491. There are a few verbal roots which, without undergoing any change, may be used also as nominal bases; e.g. the root **दृष्** 'to see,' may also be used as a feminine noun in the sense of 'sight,' or 'an eye;' similarly **मुष्** as a verbal root means 'to rejoice,' as a feminine noun 'joy;' **कुष्** as a verbal root 'to fight,' as a feminine noun 'a fight, a battle;' **दिष्** as a verbal root 'to point out,' as a feminine noun 'a point of the compass.' In the same way the verbal root **पठ्**, when the preposition **आ** is prefixed to it, means 'to go to, to befall,' and **आपठ्** as a feminine noun means 'what befalls a person, misfortune;' the root **सठ्** with the preposition **सम्** prefixed to it means 'to sit together,' the feminine noun **संसठ्** 'an assembly;' the root **बध्** with the prepositions **उप** and **आ** conveys the sense 'to bind on to,' the word **उपानबध्** as a feminine substantive means 'a sandal, a shoe' (that which is bound to the foot).

§ 492. (a) Nearly all roots may, without undergoing any change, be used as the last members of compound nouns, and when employed thus, they generally convey the sense of a Present Participle of the Active, e.g. **धर्मबुद्** 'knowing the law, one who knows the law' (from **धर्म** and **बुद्**), **वेदविद्** 'knowing the Vedas, one who knows the Vedas' (from **वेद** and **विद्**).

(b) When a root that ends in a short vowel is used in this manner, the letter **त्** is affixed to it; *e.g.* **विश्वजित्** 'conquering all, one who conquers all' (from **विश्व** and **जि**); **चित्रकृत्** 'making pictures, a painter' (from **चित्र** and **कृ**). But **विश्वपा** 'protecting all, one who protects all,' (from **विश्व** and **पा**) &c.

§ 493. In general, however, nominal bases are derived from verbal roots or derivative verbal bases by means of suffixes, and from the nominal bases so formed other nominal bases are derived by means of other suffixes; or nominal bases are formed by composition. Nominal bases derived from roots or from other nominal bases by means of suffixes are called **Derivative Nominal Bases**; nominal bases formed by composition are called **Compound Nominal Bases** or **Compounds**.

I.—DERIVATIVE NOMINAL BASES.

§ 494. The suffixes by which nominal bases are derived from roots or derivative verbal bases are called **primary** or **kṛit** suffixes, and the nominal bases formed by them **primary nominal bases**. Those suffixes by which nominal bases are derived from other nominal bases, are called **secondary** or **taddhita** suffixes, and the nominal bases formed by them **secondary nominal bases**. *E.g.* the bases **कर्तृ** 'a doer,' **मति** 'intelligence,' **बोधयितृ** 'one who causes to know,' are primary nominal bases, the first derived by the primary or kṛit suffix **तृ** from **rt.** **कृ** 'to do,' the second derived by the kṛit suffix **ति** from the root **मृ** 'to think,' and the third derived by the kṛit suffix **तृ** from the causal base **बोधि** 'to cause to know' (of **rt.** **बुध**). But the bases **कर्तृत्व** 'the state of a doer,' **मतिवत्** 'possessed of intelligence,' **अपुत्रता** 'childlessness,' are secondary nominal bases, derived, the first by the secondary or taddhita suffix **त्व** from the primary nominal base **कर्तृ** 'a doer,' the second by the taddhita suffix **वत्** from the primary nominal base **मति** 'intelligence,' and the third by the taddhita suffix **ता** from the compound nominal base **अपुत्र** 'childless.'

§ 495. There is a peculiar class of primary or kṛit suffixes to which the native grammarians have applied the technical denomination of **unādi**-suffixes, *i.e.*, a list of suffixes headed by the suffix **उप्** (or **उ** with the mute or indicative letter **प्** attached to it). They form, like other kṛit suffixes, primary nouns from verbal roots, but are given in special lists because their application is rare and because the nouns derived by them are either formed very irregularly, or the connection between the meanings of the nouns derived by them and the roots from which they are supposed to have been derived, is not so clearly discernible as it is in the case of other primary nouns. Instances of nouns formed by

means of Unādi-suffixes are अश्व 'a horse,' from अश् 'to pervade,' उद् 'a camel,' derived from उद् 'to burn,' &c.

§ 496. The rules of Sandhi which apply to the final letters of roots or derivative verbal bases and the initial letters of primary or kṛit suffixes are generally those stated in § 44, &c., and § 309, &c. The same rules apply also to the final letters of nominal bases and initial vowels or initial श् of secondary or taddhita suffixes. Before taddhita suffixes which begin with any other consonant than श्, nominal bases that end in consonants must first undergo the same changes which they undergo in their Loc. Plur., afterwards the rules given in § 26, &c., are applied; there are, however, exceptions.

§ 497. The only primary nouns the formation of which will be fully taught here, are the Participles, the Gerund, the Infinitive, and the Verbal Adjectives. In § 539 the student will find a list of other common Primary or Kṛit suffixes, and in § 540 a list of the most common Secondary or Taddhita suffixes.

1.—PARTICIPLES.

(a)—Participles of the Present tense.

§ 498. (a) The Participle of the Present Parasmai. is formed by the addition of the suffix भत् to the special base of the Pres. Par.; when the special base is changeable, भत् is added to the special weak base. The base undergoes before भत् the same changes which it undergoes before the termination भन्ति or अति of the 3 Plur. Pres. Ind. Par. *E.g.*

rt. भू	1. Sp. B.	भव;	3 Pl. Pres. भवन्ति;	Ptc. भवत् 'being.'
rt. दिव्	4. „	दीव्य;	„ दीव्यन्ति;	„ दीव्यत् 'playing.'
rt. तुद्	6. „	तुद;	„ तुदन्ति;	„ तुदत् 'striking.'
rt. द्विष्	2. Sp. W. B.	द्विष्;	„ द्विषन्ति;	„ द्विषत् 'hating.'
rt. या	2. „	या;	„ यान्ति;	„ यात् 'going.'
rt. अस्	2. „	स्;	„ सन्ति;	„ सत् 'being.'
rt. हु	3. „	जुह्;	„ जुहति;	„ जुहत् 'sacrificing.'
rt. छ	5. „	छनु;	„ छन्वन्ति;	„ छन्वत् 'squeezing out.'

rt. आप्	5. Sp. W. B.	आप् ;	3 Pl. Pres.	आप्वन्ति ;	Ptc.	आप्वत् 'obtaining.'
rt. रुध्	7. „	रुन्ध् ;	„	रुन्धन्ति ;	„	रुन्धत् 'obstructing.'
rt. तन्	8. „	तनु ;	„	तन्वन्ति ;	„	तन्वत् 'stretching.'
rt. क्री	9. „	क्रीणी ;	„	क्रीणन्ति ;	„	क्रीणत् 'buying.'
rt. चुर	10. Sp. B.	चोरय ;	„	चोरयन्ति ;	„	चोरयत् 'stealing.'
rt. बुध्	Caus. „	बोधय ;	„	बोधयन्ति ;	„	बोधयत् 'causing to know.'
„ Des.	„	बुबोधिष ;	„	बुबोधिषन्ति ;	„	बुबोधिषत् 'wishing to know.'

(b) The declension and formation of the feminine base of this participle have been treated of in § 101, &c.

(c) विद् cl. 2. 'to know,' forms its Pres. Partic. Par. either regularly विद्वत्, or it forms by means of the suffix of the Partic. of the Red. Perf. Par. विद्स्, declined § 124. (See § 279).

§ 499. (a) The Participle of the Present *Ātmane*. is formed by the addition of the suffix मान (changeable to माण by § 58, Fem. माना or माणा) to the special base of the Present; but when the special base is changeable, आन (instead of मान) is added to the special weak base. Final अ of the special base remains unchanged before मान; before आन the base undergoes the same changes which it undergoes before the termination अते of the 3 Plur. Pres. Ind. *Ātm.* *E.g.*

rt. भू	cl. 1. Spec. B.	भव ;	Partic.	भवमान.
rt. दिव्	cl. 4. „ „	दीव्य ;	„	दीव्यमान.
rt. तुद्	cl. 6. „ „	तुद ;	„	तुदमान.
rt. द्विप्	cl. 2. Sp. W. B.	द्विप् ; 3 Pl. Pres.	द्विषते ; Ptc.	द्विषाण.
rt. हु	cl. 3. „	जुहु ;	„ जुह्वते ; „	जुह्वान.
rt. छ	cl. 5. „	सुनु ;	„ सुन्वते ; „	सुन्वान.
rt. आप्	cl. 5. „	आप् ;	„ आपुवते ; „	आपुवान.

rt. रुध् cl. 7.Sp.W.B.	रुन्ध्; 3 Pl.Pres.	रुन्धते;	Ptc.	रुन्धान.
rt. तन् cl. 8.	„ तनु;	„ तन्वते;	„	तन्वान
rt. क्री cl. 9.	„ क्रीणी;	„ क्रीणते;	„	क्रीणान.
rt. हन् with prep. आ;	3 Pl.Pres.Â.	आघ्नते (§283);	Ptc.	आघ्नान.
rt. चुर cl.10.Spec. B.	चोरय;	Partic.	चोरयमाण.	
rt. बुध्; Caus.	„ „ बोधय;	„	बोधयमान.	
	Des. B.	बुबोधिष;	„	बुबोधिषमाण.

(b) This participle is declined according to § 131.

(c) आस् cl. 2. 'to sit,' forms its Pres. Partic. Âtm. irregularly आसीन 'sitting.'

§ 500. (a) The Participle of the Present Passive is formed by the addition of the suffix मान (changeable to माण by § 58) to the Passive base in द. E.g.

rt. तुद्; Pass.	B. तुद्य;	Ptc.	तुद्यमान	'who or what is struck.'
rt. चि;	„ चीय;	„	चीयमान	'who or what is gathered.'
rt. श्रु;	„ श्रूय;	„	श्रूयमाण	'who or what is heard.'
rt. कृ;	„ क्रिय;	„	क्रियमाण	'who or what is done.'
rt. दा;	„ दीय;	„	दीयमान	'who or what is given.'
rt. चुर cl. 10.	„ चोर्य;	„	चोर्यमाण	'who or what is stolen.'
rt. बुध्; Pass.	बोध्य;	„	बोध्यमान	'who or what is caused to know.'

Pass. बुबोधिष्य; „ बुबोधिष्यमाण 'who or what is desired to know.'

(b) For the declension of this participle see § 131.

(b)—Participles of the Simple Future.

§ 501. (a) The Participle of the Simple Future in Parasmai. is formed by the addition of the suffix भत् to the base of the Simple Fut. Par. in स्व or ष्व; the participle of the Simple Future in Âtmane. and in Passive by the addition of the suffix मान to the base of the Simple Fut. Âtm. and Pass. in स्व or ष्व. Before the suffix भत् the final अ of the Future base is dropped, before the suffix मान it remains unchanged. E.g.

Base of the Simple Fut.		Future Partic.	
rt. दा; in Par. and	} दास्व;	Par. दास्वत्	} 'one who will give.'
Âtm.		Âtm. दास्वमान	
" " in Pass.	{ दास्व or दाधिष्य;	Pass. दास्वमान or	{ 'who or what will be given.'
rt. भू; in Par. and		Par. भविष्यत्	
Âtm.	{ भविष्य;	Âtm. भविष्यमान	{ 'who or what will be.'
" " in Pass.		Pass. भविष्यमान or	
	{ भविष्य or भाविष्य;	" भाविष्यमान.	
rt. बुध्; in Par. Âtm.		Par. बोधिष्यत्	{ 'who or what will know.'
and Pass.	{ बोधिष्य;	Âtm. बोधिष्यमान	
		Pass. बोधिष्यमान	{ 'who or what will be known.'
rt. चुर; in Par. and	{ चोरयिष्य;	Par. चोरयिष्यत्	
Âtm.		Âtm. चोरयिष्यमान	{ 'who or what will steal.'
" " in Pass.	{ चोरयिष्य or चोरिष्य;	Pass. चोरयिष्यमान or	
		" चोरिष्यमान	{ 'who or what will be stolen.'

(b) For the declension and the formation of the feminine base of these participles see § 101 and § 131.

(c) — *Participles of the Perfect.*

502. (a) The Participle of the Reduplicated Perfect *Parasmai* is formed with the suffix *वस्* which is generally added to the weak base of the Red. Perfect. When the weak base consists of only one syllable, *वस्* is added with the intermediate *इ*, and it may be added with or without *इ* after the roots *गम्* 'to go,' *हन्* 'to strike,' *दृष्* 'to see,' *दिष्* 'to enter,' and *विद्* cl. 6 'to find.' Of the five roots mentioned in § 316, *वस्* forms this participle from the weak base (with *इ*), and *जन्* and *खन्* form it from the strong base with penultimate (short) *अ* (without *इ*), while *गम्* and *हन्* may form it in either way. *E.g.*

rt. भिद्; Red. W. B.	विभिद्; Ptc.	विभिह्वस्	'who or what split.'
rt. तुह्;	" तुतुह्;	" तुतुह्वस्	'who or what struck.'
rt. दिव्;	" दिदिव्;	" दिदिवस्	'who or what played.'
(§309, a)			
rt. नी;	" निनी;	" निनीवस्	'who or what led.'
rt. स्तु;	" तुष्टु;	" तुष्टुवस्	'who or what praised.'
rt. कृ;	" कृ;	" चकृवस्	'who or what did.'
rt. अस्;	" आस्;	" आसिवस्	'who or what threw.'

rt. इष् ;	Red. W. B. ईष् ;	Ptc. ईषिवस् 'who or what wished.'
rt. दा ;	„ दद् ;	„ ददिवस् 'who or what gave.'
rt. वस् ;	„ जक्ष ;	„ जक्षिवस् 'who or what ate.'
rt. पच् ;	„ पेच् ;	„ पेचिवस् 'who or what cooked.'
rt. वच् ;	„ ऊच् ;	„ ऊचिवस् 'who or what spoke.'
rt. यज् ;	„ ईज् ;	„ ईजिवस् 'who or what sacrificed.'
But rt. खन् ;	Ptc. चखन्वस्	'who or what dug.'
rt. गम् ;	„ जगमिवस् or जगन्वस् (§ 309, b)	'who or what went.'
rt. हन् ;	„ जघ्मिवस् or जघन्वस्	'who or what struck.'
rt. दृश् ;	„ दृशिवस् or दृश्म्वस्	'who or what saw.'

(b) The declension and formation of the feminine base of this participle have been treated of in §§ 122—125.

§ 503. (a) The Participle of the Red. Perfect *Ātmane*. is formed with the suffix *आन* (changeable to *आप्*, Fem. *आना* or *आप्ता*) which is generally added to the weak base of the Red. Perfect; final letters of the base generally undergo before *आन* the same changes which they undergo before the termination *इरे* of the 3 Plur. *Ātm.* *E.g.*

rt. भिद् ;	Red. W. B. विभिद् ;	3. Pl. <i>Ā.</i> विभिदिरे ;	Ptc. विभिदान.
rt. नी ;	„ निनी ;	„ निन्यिरे ;	„ निन्यान.
rt. स्तु ;	„ तुड्	„ तुष्टुविरे ;	„ तुष्टुवान.
rt. कृ ;	„ चकृ ;	„ चाक्रिरे ;	„ चक्राण.
rt. दा ;	„ दद् ;	„ ददिरे ;	„ ददान.
rt. यज् ;	„ ईज् ;	„ ईजिरे ;	„ ईजान.

(b) For the declension of this participle see § 131.

§ 504. (a) Roots ending in *क्* (including the roots *वृ* and *वृ* in § 318) form their Perfect Participles, contrary to the general rule, thus: *क्* is added to the root, which then is changed in accordance with the

rules of Sandhi (§ 48), and is *finally* reduplicated; in the case of आन, on the other hand, the root is *first* reduplicated, and आन afterwards added to the reduplicated form changed according to the rules of Sandhi. *E.g.*

rt. कृ ; Ptc. Par.	चिकीर्वस् ; Ptc. (Âtm.	चकिराण.)
rt. कृ ; " "	तितीर्वस् ; " "	ततिराण.
rt. कृ ; " "	चिचीर्वस् ; " ("	चचिराण.)
rt. कृ ; " "	पुपूर्वस् " "	पपुराण.

Some grammarians, however, form तितिराण and पुपुराण in Âtm.; and of कृ, कृ, and कृ (§ 307, *d*) some form कृवस्, पृवस्, and चृवस् in Par. The root कृ with सम् forms संचस्कृवस् and संचस्क्राण. The root कृ (§ 322, *c*) similarly forms आनृच्छस्. Of ज्ञा some form ज्ञागृवस्, others ज्ञागर्वस्.

(*b*) Roots which drop their penultimate nasal in other forms (see § 381, *b*, 1) drop it also in these participles; *e.g.* अञ्ज forms (*not* आन. अञ्जस् but) आञ्जिवस् (as if from अञ्ज).

§ 505. The Participles of the Periphrastic Perfect in Parasmai. and Âtmane. are formed by the addition of the Participles of the Redupl. Perf. of the auxiliary verbs कृ, अस् or भू, to the base in आस्. *E.g.*

rt. उन्द् ; Ptc. P.	उन्दांचकृवस् or उन्दामासिवस् or उन्दांबभूवस्.
rt. आस् ; " Â.	आसांचक्राण or आसामासिवस् or आसांबभूवस्.
rt. चुर ; " P.	चोरयांचकृवस् or चोरयामासिवस् or चोरयांबभूवस्.
" Â.	चोरयांचक्राण or चोरयामासिवस् or चोरयांबभूवस्.

(*d*)—The Past Participles.

§ 506. (*a*) The Past Passive Participle is formed by the addition to the root or to the derivative verbal base of the suffix त (Fem. base ता); sometimes (§ 508) this suffix त is changed to न (changeable to न by § 58, Fem. base ना or ना). *E.g.*

rt. स्ना 'to bathe;'	Past Pass. Ptc.	स्नात 'bathed.'
rt. चि 'to gather;'	" " "	चित 'gathered.'
rt. नी 'to lead;'	" " "	नीत 'led.'
rt. स्तु 'to praise;'	" " "	स्तुत 'praised.'
rt. भू 'to become;'	" " "	भूत 'become.'

rt. कृ	'to do;'	Past. Pass. Ptc. कृत	'done.'
rt. मुञ्च	'to loosen;'	„ „ „	मुक्त 'loosened.'
Caus. B. बोधि (of rt. बुध);	„ „ „	बोधित	'made to know.'
Des. B. चिकीर्ष (of rt. कृ);	„ „ „	चिकीर्षित	'desired to do.'
But rt. कृ	'to scatter;'	„ „ „	कीर्ण 'scattered.'
rt. भिद्	'to split;'	„ „ „	भिन्न 'split.'

(b) For the declension of this participle see § 131.

§ 507. (a) The suffix त is added to many roots without the intermediate ह, to many other roots with the intermediate ह, and to a few roots it may be added with or without the intermediate ह. In general, त is added without ह to all roots ending in vowels, and to those monosyllabic roots ending in consonants to which any other suffix (beginning with a consonant, except च्) must or may be added without ह; e.g.

rt. गि (set)	'to go;'	Past Pass. Ptc. गित	'gone.'
rt. सिञ्च (aniṣ)	'to sprinkle;'	„ „ „	सिक्त 'sprinkled.'
rt. युज् (aniṣ)	'to join;'	„ „ „	युक्त 'joined.'
rt. गृह् (opt.-aniṣ)	'to cover;'	„ „ „	गृह 'covered.'
rt. वृष् (set, but see § 370 (d))	'to grow;'	„ „ „	वृद्ध 'grown.'

(b) त is added without ह also to हन्, वन्, ऋ, गुह, चिन् cl. 1, जन्, रुच, लुर्, लस, दीप्, मृ, यत्, विञ् and some other less common roots; e.g.

rt. हन्	'to kindle;'	Past Pass. Ptc. हृद्	'kindled.'
rt. दीप्	'to shine;'	„ „ „	दीप्त 'shining.'

(c) त may optionally be added with or without intermediate ह to rt. क्लिञ्, P. P. Ptc. क्लिष्ट or क्लिष्टित 'afflicted;'; rt. स्वद्, P. P. Ptc. स्वरित or स्वर्त् (§ 508) 'swift;'; rt. पू cl. 1, P. P. Ptc. पवित or पूत 'purified;'; and to certain other roots provided the Past Pass. Ptc. is used impersonally or conveys the sense of 'beginning' to perform the action or to undergo the state which is expressed by the root; e.g. rt. स्विद् forms स्विदित (or स्वेदित) or स्विन्न in the sense of 'beginning to perspire,' or when the Partic. is used impersonally (स्विदितमनेन or स्विन्नमनेन 'he has perspired').

(d) To all other roots, and to all derivative verbal bases except those which already end in ह, त must be added with intermediate ह; like-

wise (against the general rule under (a)) to भुष् 'to be hungry' (P. P. Ptc. भुषित), ग्रह् 'to seize,' पत् 'to fall' (पतित), वस् 'to dwell' (उषित), षी 'to lie down' (षयित) &c. After ग्रह् the intermediate इ must be lengthened (P. P. Ptc. गृहीत). E.g.

rt. शङ् 'to suspect;' Past Pass. Ptc. शङ्कित 'suspected.'

rt. निन्द् 'to blame;' „ „ „ निन्दित 'blamed.'

rt. चुर 'to steal;' Deriv. Base चोरि; Past. P. Ptc. चोरित 'stolen.'

rt. बुध् 'to know;' Caus. Base बोधि; Past. P. Ptc. of Caus. बोधित 'made to know.'

„ „ Desid. Base बुबोधिष; P. P. Ptc. of Desid. बुबोधिषित (§ 455) 'desired to know.'

„ „ Atm. Freq. Base बोबुध्य; P. P. Ptc. of Freq. बोबुध्यित.

rt. भू 'to „ „ „ बोभूय; „ „ „ बोभूयित (§ 465).

(c) When त is added without intermediate इ to roots ending in consonants, the rules given in § 309 &c. must be observed ; e.g.

rt. त्यज् 'to abandon;' Past Pass. Ptc. त्यक्त 'abandoned.'

rt. छज् 'to emit;' „ „ „ छष्ट 'emitted.'

rt. लभ् 'to obtain;' „ „ „ लब्ध 'obtained.'

rt. इष् 'to wish;' „ „ „ इष्ट 'wished.'

rt. दह् 'to burn;' „ „ „ दग्ध burnt.'

rt. लिह् 'to lick;' „ „ „ लीढ 'licked.'

rt. मुह् 'to faint;' „ „ „ मुग्ध or मूढ 'faint.'

rt. नह् 'to bind;' „ „ „ नद्ध 'bound.'

rt. सह् 'to bear;' „ „ „ सोढ 'borne.'

§ 508. (a) Wherever the suffix त (without intermediate इ) would immediately follow upon one of the consonants ह् or र्, it must be changed to न. This न is substituted for त also after those roots ending in आ (र, र्, and ओ, § 297, b) which begin with a conjunct consonant and contain a semivowel ; and also after certain other roots such as हा 'to go,' हा 'to abandon,' धि 'to grow,' डी 'to fly,' दी 'to perish,' ती 'to adhere,' कु 'to cut'

मञ्ज् 'to tear,' भञ्ज् 'to break,' भुञ्ज् 'to bend,' (not 'to enjoy,') मज्ज् 'to dive,' रुञ्ज् 'to break,' विञ्ज् 'to tremble' etc. Before न्, final झ् is also changed to न्, and final ज्ञ् and ज्ञ् are changed to ग्. E.g.

rt. क् 'to scatter;' (§ 48) Past Pass. Ptc. कीर्ण 'scattered.'

rt. तुर्व् 'to strike;' (§ 309, a) „ „ „ तूर्ण 'struck' (see § 507, c).

rt. भिद् 'to split;' „ „ „ भिन्न 'split.'

rt. रौ 'to fade;' „ „ „ ग्लान 'faded.'

rt. हा 'to go;' „ „ „ हान 'gone.'

rt. हा 'to abandon;' „ „ „ हीन 'abandoned.'

rt. लू 'to cut;' „ „ „ लून 'cut.'

rt. भुज् 'to bend;' „ „ „ भुम 'bent;' (but भुक्त 'enjoyed').

rt. मज्ज् 'to dive;' „ „ „ मम 'immersed.'

rt. सद् 'to sit;' „ „ „ सन्न (with prep. नि etc. निषण्ण etc.)

(b) The following are common exceptions to this rule: rt. मद् 'to become intoxicated,' P. P. Ptc. मत्त 'intoxicated;' rt. ख्या 'to name,' क्ख्यात 'named, known;' चि 'to think,' चिन्त 'thought'; च्ये forms चीत and हे, ह्य by § 509, a.

(c) Some roots optionally change त् to न्; rt. उन्ज् 'to moisten,' P. P. Ptc. उन्न or उन्न 'moistened;' rt. जुज् 'to strike,' जुन्न or जुन्न 'struck;' rt. ब्रा 'to smell,' ब्रात or ब्राण 'smelt;' rt. त्रै 'to protect,' त्रात or त्राण 'protected;' rt. ही 'to be ashamed,' हीत or हीण 'ashamed.' Rt. विद् 'to play' generally forms वृत् 'played,' but when it means 'to gamble,' it forms वृत्. Rt. विद् 'to know,' forms विदित 'known;' rt. विद् 'to find,' विन्न or विन्न, &c.

§ 509. Before the suffix (त् or न्) of the Past. Passive Participle roots undergo the following changes:—

(a) The roots mentioned in § 381 b, 6, (except च्) are changed as they are changed in the Benedictive Par.; e.g.

rt. वच् 'to speak;'	Past Pass. Ptc.	उक्त 'spoken.'
rt. वद् 'to say;'	" "	उदित 'said.'
rt. वह् 'to carry;'	" "	ऊढ 'carried.'
rt. यज् 'to sacrifice;'	" "	इष्ट 'sacrificed.'
rt. व्यध् 'to pierce;'	" "	विद्ध 'pierced.'
rt. प्रष्ट् 'to ask;'	" "	पृष्ट 'asked.'
rt. मृध् 'to tear;'	" "	वृक्कण 'torn.'
rt. ह्वे 'to call;'	" "	हूत 'called.'
rt. श्वि 'to grow;'	" "	शून 'grown.'
rt. ज्या 'to decay;'	" "	जीन 'decayed.'
rt. शास् 'to rule;'	" "	शिष्ट 'ruled.'

(b) A penultimate radical nasal is generally dropped (see § 381 b, 1); e.g.

rt. बन्ध् 'to bind;'	Past Pass. Ptc.	बद्ध 'bound.'
rt. दंश् 'to bite;'	" "	दष्ट 'bitten.'
rt. मन्थ् 'to tie;'	" "	मथित 'tied.'
rt. भञ्ज् 'to break;'	" "	भभ 'broken.'

But rt. निन्द् 'to blame;'

(c) The penultimate vowel of roots that end in a nasal is generally lengthened before त (without the intermediate इ); e.g.

rt. क्रम् 'to step;'	Past Pass. Ptc.	क्रान्त 'stepped' (§ 309, b).
rt. शम् 'to grow calm;'	" "	शान्त 'calm.'

(d) But the roots गम् 'to go,' बन् 'to bend,' यन् 'to restrain,' रम् 'to sport,' मन् 'to think,' हन् 'to kill' वन् cl. 1, 'to serve,' and all roots of the 8th (*tanūdi*) class that end in a nasal, drop their final nasal before त; e.g.

rt. गम् 'to go;'	Past Pass. Ptc.	गत 'gone.'
rt. हन् 'to strike;'	" "	हत 'struck.'
rt. तन् 'to stretch;'	" "	तत 'stretched.'

(e) And the roots खन् 'to dig,' जन् 'to be born,' and सन् 'to obtain,' drop their final न् and at the same time lengthen their vowel before त् (see § 385, 2); e.g.

rt. खन् 'to dig;' Past Pass. Ptc. खात 'dug.'

(f) A final radical ह् is changed to ऊ before त् (without intermediate ह्) and न्; but when preceded by ह्, it is dropped (§ 309, a); e.g.

rt. सिक् 'to sew;' Past Pass. Ptc. स्यूत 'sewn.'

rt. दिक् 'to play;' „ „ „ द्यूत or द्यून (§ 508, c).

rt. तुर्व 'to strike;' „ „ „ तूर्ण (§ 46) 'struck.'

(g) Roots of the 1st (*bhavadī*) class with penultimate ङ may optionally substitute Guṇa for their radical vowel before the suffix त् (when added with intermediate ह्), provided the Past Pass. Ptc. is used impersonally or conveys the sense of 'beginning' to perform the action or to undergo the state expressed by the root; e.g. rt. मुद् 'to delight' forms usually मुदित 'delighted;' but in the sense of 'beginning to delight,' or when the Past Pass. Ptc. is used impersonally, it forms मुदित or मोदित. In a few other roots, such as स्विद् cl. 1, to which the suffix of the Past Pass. Ptc. may under certain conditions (§ 507, c) optionally be added with the intermediate ह्, Guṇa must be substituted for the radical vowel, when त् is added with ह्; e.g. स्वेदित or स्विन्न; but of rt. स्विद् cl. 4, स्विदित or स्विन्न.

§ 510. The following roots form their Past Passive Participle irregularly:

(a) कौ 'to cut;'	Past Pass. Ptc. कित 'cut.'
धा 'to place;'	„ „ „ हित 'placed.'
मा 'to measure;'	} „ „ „ मित 'measured,' 'bartered.'
मे 'to barter;'	
सो 'to finish;'	„ „ „ सित 'finished.'
स्था 'to stand;'	„ „ „ स्थित 'standing.'
गै 'to sing;'	„ „ „ गीत 'sung.'
धे 'to suck;'	„ „ „ धीत 'sucked.'
पा 'to drink;'	„ „ „ पीत 'drunk.'
जो 'to split;'	„ „ „ जात or छित 'split.'
शो 'to sharpen;'	„ „ „ शान or शित 'sharpened.'

§ 512. (a) A Past Active Ptc. is derived from the Past Pass. Ptc. in त् (or न्) by the addition of the suffix वत् ; e.g.

rt. स्ना 'to bathe;' P. P. Ptc. स्नात; P. Act. P. स्नातवत् 'one who has bathed.'

rt. कृ 'to do;' „ कृत; „ कृतवत् 'one who has done.'

rt. मिद् 'to split;' „ भिन्न; „ भिन्नवत् 'one who has split.'

(b) For the declension and the formation of the feminine base of this participle see § 111 &c.

2.—THE GERUND.

§ 513. (a) The Gerund is generally formed either by the addition of the suffix त्वा, or by the addition of the suffix च्, to the root or derivative verbal base. The suffix त्वा is added to roots or derivative verbal bases to which no preposition (nor any of the words mentioned in §§ 488, 489) is prefixed; च् is added to roots or derivative verbal bases to which a preposition (or one of the words mentioned in §§ 488, 489) is prefixed. E.g.

rt. नी 'to lead;' Ger. नीत्वा 'having led.'

rt. चुर् cl. 10 'to steal;' Deriv. Base चोरि; Ger. चोरयित्वा 'having stolen.'

rt. बुध् 'to know;' Caus. B. बोधि; Ger. of Caus. बोधयित्वा 'having caused to know.'

Ger. of rt. नी with prep. वि, विनीय 'having trained.'

Ger. of the Caus. of rt. बुध् with prep. प्र, प्रबोध्य 'having informed.'

(b) The negative अ 'not' may be prefixed to either form of the Gerund; e.g.

अ + नीत्वा = अनीत्वा 'not having led.'

अ + चोरयित्वा = अचोरयित्वा 'not having stolen.'

अ + विनीय = अविनीय; अ + प्रबोध्य = अप्रबोध्य.

(a)—Formation of the Gerund by means of the suffix त्वा.

§ 514. The suffix त्वा is added to many roots without intermediate इ; to some roots it may optionally be added with or without intermediate इ; to other roots and to derivative verbal bases it is added with the intermediate इ.

(a) *त्वा* is added without intermediate *इ* to roots ending in vowels (except *वि*, *डी*, *शी*, *पू*, and *जू*), and to such *aniṣ* roots (§ 298, a, 2) ending in consonants as are not specially mentioned under (b) and (c) below; e.g.

rt. ज्ञा	'to know;'	Ger. ज्ञात्वा.
rt. जि	'to conquer;'	„ जित्वा.
rt. यु	'to join;'	„ युत्वा.
rt. भू	'to become;'	„ भूत्वा.
rt. कृ	'to do;'	„ कृत्वा.
rt. तृ	'to cross;'	„ तीर्त्वा (§ 48).
rt. पू	'to fill;'	„ पूर्त्वा (§ 48).
rt. त्रै	'to protect;'	„ त्रात्वा (§ 297, b).
rt. मुञ्	'to loosen;'	„ मुक्त्वा.
rt. छिद्	'to split;'	„ छित्त्वा.

(b) *त्वा* may optionally be added with or without intermediate *इ*, to the optionally-*aniṣ* roots enumerated in § 298, b, 2 and 3 (except *ब्रश्*) to *इष्* (*इच्छति*) 'to wish,' *रिष्* 'to hurt,' *रुष्* 'to hurt,' *लुष्* 'to desire,' *सह्* 'to bear,' *पू* 'to purify,' to many roots ending in *अन्* and *भम्* (*viz.* to *खन्*, *तन्*, *मन्*, *कम्*, *हम्*, *चम्*, *तम्*, *दम्*, *धम्*, *रम्*, *घम्*, *भम्*, *स्वम्*), to roots ending in *इत्*, and to some other roots such as *वृत्* 'to be,' *स्तम्* 'to support,' *सम्* 'to fall,' *वञ्च्* 'to roam about,' &c.; e.g.

rt. अञ्च्	'to anoint;'	Ger. अञ्जित्वा or अञ्क्त्वा or अक्त्वा.
rt. इष्	'to wish;'	„ एषित्वा or इष्ट्वा.
rt. तन्	'to stretch;'	„ तनित्वा or तत्त्वा.
rt. खन्	'to dig;'	„ खनित्वा or खात्वा.
rt. दम्	'to tame;'	„ दमित्वा or दान्त्वा.
rt. वृत्	'to be;'	„ वर्तित्वा or वृत्त्वा.

(c) *त्वा* must be added with intermediate *इ* to *भुष्* 'to be hungry,' *वस्* 'to dwell,' to all roots that do not fall under (a) and (b), and to derivative verbal bases; e.g.

rt. क्षु	'to be hungry;'	Ger. क्षुधित्वा or क्षोषित्वा.
rt. व्रश्	'to tear;'	„ व्रथित्वा.
rt. जीव्	'to live;'	„ जीवित्वा.
rt. बुध्	Caus. B. बोधि;	„ बोधयित्वा.

Desid. B. बुबोधिय; „ बुबोधयित्वा.

(d) The intermediate इ must be lengthened after the rt. ग्रह् 'to seize' (Ger. गृहीत्वा), and it may optionally be lengthened after rt. वृ 'to grow old' (Ger. जरित्वा or जरीत्वा).

§ 515. When स्वा is added to a root without intermediate इ, final radical consonants combine with the initial न् of स्वा as they combine with the initial न् of the suffix त (§ 507, e); moreover the root is liable to all the changes described in § 509 (a)—(f). E.g.

rt. वच्	'to speak;'	Ger. उक्त्वा.
rt. यज्	'to sacrifice;'	„ इष्ट्वा.
rt. बन्ध्	'to bind;'	„ बद्ध्वा.
rt. शम्	'to grow calm;'	„ शान्त्वा (or शमित्वा).
rt. गम्	'to go;'	„ गत्वा.
rt. खन्	'to dig;'	„ खात्वा (or खनित्वा).
rt. दिव्	'to play;'	„ ब्यूत्वा (or देवित्वा).

§ 516. When स्वा is added with intermediate इ, the following rules apply to the root :

(a) Guṇa is generally substituted for penultimate short vowels and for final vowels. Penultimate nasals are not dropped. E.g.

rt. इष्	'to wish;'	Ger. एषित्वा (or इष्ट्वा).
rt. दिव्	'to play;'	„ देवित्वा (or ब्यूत्वा).
rt. वृत्	'to be;'	„ वर्तित्वा (or वृत्त्वा).
rt. शी	'to lie down;'	„ शयित्वा.
rt. पू	'to purify;'	„ पवित्वा (or पूत्वा).
rt. जृ	'to grow old;'	„ जरित्वा or जरीत्वा.
rt. स्रस्	'to fall;'	„ स्रसित्वा (or स्रस्त्वा).

(b) Guṇa may optionally be substituted for penultimate इ and उ of roots which begin with consonants and end in any consonant except र्;

likewise for the penultimate **क्व** of तृष् 'to thirst,' मृष् 'to bear,' and कृष् 'to become emaciated;' *e.g.*

rt. शुत् 'to shine;' Ger. शुतित्वा or योतित्वा.

rt. लिख् 'to write;' „ लिखित्वा or लेखित्वा.

rt. क्लिद् 'to be moist;' „ क्लिदित्वा or क्लेदित्वा (or क्लित्वा).

rt. तृष् 'to thirst;' „ तृषित्वा or तर्षित्वा.

(c) Guna is (against *a* and *b*) not substituted for the radical vowel of कृष् 'to extract,' क्लिष् 'to torment,' गुष् 'to put on' (clothes), मृष् 'to steal,' मृद् 'to delight,' मृष् 'to rub,' रुद् 'to weep,' विद् 'to know,' and of विद् 'to tremble,' and certain other roots. The roots मृद् 'to seize,' वद् 'to say,' and वस् 'to dwell,' are changed as in the Past Pass. Ptc. *E.g.*

rt. क्लिग् 'to torment;' Ger. क्लिशित्वा (or क्लिट्वा).

rt. विद् 'to know;' „ विदित्वा.

rt. वद् 'to say;' „ उदित्वा.

rt. वस् 'to dwell;' „ उषित्वा.

rt. मद् 'to seize;' „ गृहीत्वा.

(d) A penultimate nasal of roots ending in य or ण, and the penultimate nasal of वस् 'to roam about,' and लुस् 'to tear out,' may (against *a*) be dropped; *e.g.*

rt. मन्थ् 'to tie;' Ger. मथित्वा or मन्यित्वा.

rt. वस् 'to roam;' „ वचित्वा or वञ्चित्वा (or वत्का).

§ 517. The final **इ** of derivative verbal bases in **इ** is gunated; other derivative verbal bases undergo before the intermediate **इ** of the Gerund the same changes which they undergo before the intermediate **इ** of the Future, &c. *E.g.*

rt. चुर cl. 10 'to steal;' Deriv. Base चोरि; Ger. चोरयित्वा.

rt. बुध् 'to know;' Caus. Base बोधि; „ बोधयित्वा.

Desid. Base बुबोधिष; „ बुबोधिषित्वा.

Âtm. Freq. B. बोबुध्य; „ बोबुध्यित्वा.

§ 518. The following roots form their Gerund in **त्वा** irregularly:

(a) The roots enumerated in § 510 (a) and (b) are changed in the Gerund in **त्वा** as they are changed in the Past Pass. Ptc.; *e.g.*

rt. दो	'to cut;'	Past Pass. Ptc. दित;	Ger. दित्वा.
rt. धा	'to place;'	„ „ हित;	„ हित्वा.
rt. स्था	'to stand;'	„ „ स्थित;	„ स्थित्वा.
rt. पा	'to drink;'	„ „ पीत;	„ पीत्वा.
rt. वे	'to weave;'	„ „ उत;	„ उत्त्वा.
rt. दा	'to give;'	„ „ दत्त;	„ दत्त्वा.

(b) Roots in ङ preceded by a nasal optionally retain that nasal even when स्था is added without intermediate इ; e.g.

rt. भञ्ज्	'to break;'	Ger. भङ्गा or भङ्क्ता.
rt. अञ्ज्	'to anoint;'	„ अङ्गा or अङ्क्ता (or अञ्जित्वा).

(c) Alphabetical list of some other roots that form their Gerund in स्था irregularly :

rt. अद्	'to eat;'	Ger. जग्ध्वा.
rt. क्रम्	'to stride;'	„ क्रान्त्वा or क्रन्त्वा or क्रमित्वा.
rt. गुह्	'to hide;'	„ गुहित्वा or गूहित्वा (see § 403,8) or गुह्वा.
rt. नश्	'to perish;'	„ नष्ट्वा (see § 403,13) or नष्ट्वा or नशित्वा.
rt. मज्ज्	'to dive;'	„ मङ्गा (see § 403,15) or मङ्क्ता.
rt. मृज्	'to wipe;'	„ मार्जित्वा (see § 403,19) or मृष्ट्वा.
rt. स्कन्द्	'to leap;'	„ स्कन्स्वा.
rt. स्यन्द्	'to flow;'	„ स्यन्स्वा or स्यन्दिस्वा.
rt. हा	'to abandon;'	„ हित्वा; (but Ger. of हा 'to go,' हात्वा).

(b)—Formation of the Gerund by means of the suffix व.

§ 519. (a) The suffix व is added immediately to the root; e.g.

आ	+ rt. दा;	Ger. आदाव.
वि	+ rt. नी;	„ विनीव.
प्र	+ rt. भू;	„ प्रभूव.
वि	+ rt. छिद्;	„ विच्छिव (§ 38, a).
अप	+ rt. नुद्;	„ अपनुव.

(b) **ञ** is changed to **ख** when it is preceded by a short radical vowel. This rule applies even when the short radical vowel combines with the final vowel of a preceding preposition to a long vowel. *E.g.*

वि	+ rt. जि;	Ger. विजित्व.
प्र	+ rt. स्तु;	„ प्रस्तुत्य.
प्र	+ rt. कृ;	„ प्रकृत्य.
अधि	+ rt. ई;	„ अधीत्य.
प्र	+ rt. ई;	„ प्रेत्य.

§ 520. The rules given in § 381 (b), 1, 4, 6, and 7, apply to the root also in the Gerund in **ञ** (but see § 523); *e.g.*

नि	+ rt. बन्ध्;	Ger. निबन्ध.
प्र	+ rt. कृ;	„ प्रकीर्य.
प्र	+ rt. पू;	„ प्रपूर्य.
प्र	+ rt. वच्;	„ प्र + उच्य = प्रोच्य.
प्र	+ rt. वस्;	„ प्र + उच्य = प्रोच्य.
नि	+ rt. ग्रह्;	„ निगृह्य.
आ	+ rt. प्रच्छ्;	„ आपृच्छ्य.
आ	+ rt. ह्वे;	„ आह्वय.
प्र	+ rt. दिव्;	„ प्रदीव्य.

§ 521. Final radical **आ** remains unchanged (observe § 297, b); the **इ** and **ई** of **मि**, **री**, and **मी** are changed to **आ**; and the **ई** of **ली** is optionally changed to **आ** (compare § 403, 11). *E.g.*

आ	+ rt. दा;	Ger. आदाय.
परि	+ rt. त्वै;	„ परित्वाय.
उप	+ rt. दी;	„ उपदाय.
वि	+ rt. ली;	„ विलाय or विलीय.

§ 522. (a) The roots **गम्** 'to go,' **नम्** 'to bend,' **बम्** 'to restrain,' and **रम्** 'to sport' may drop their final **म्** before **ञ** (which by § 519, b, must be changed to **ख** when **म्** is dropped); the roots of the 8th (*tanūdi*) class

which end in a nasal (except सन्), and the roots हन् and मन् cl. 4, must drop their final nasal. *E.g.*

आ	+ rt. गम्;	Ger. आगम्य or आगत्य.
वि	+ rt. तन्;	„ वितत्य.
प्र	+ rt. हन्;	„ प्रहत्य.
अव	+ rt. मन्;	„ अवमत्य.

(b) The roots खन् 'to dig,' जन् 'to beget,' and सन् 'to obtain' optionally drop their final न् and lengthen at the same time their vowel when they do so; *e.g.* नि + rt. खन्; Ger. निखन्व or निखाव.

§ 523. Alphabetical list of other roots which form the Gerund in य irregularly:

rt. भृ	'to eat;'	Ger. ञ्ज्य; <i>e.g.</i> प्रज्ज्य.
rt. क्षि	'to destroy;'	„ क्षीय; „ प्रक्षीय.
rt. जागृ	'to wake;'	„ जागर्य; „ प्रजागर्य.
rt. ज्या	'to grow old;'	„ ज्याय; „ प्रज्याव.
rt. मे	'to barter;'	„ माय; „ अपमाय.
		„ or भित्य; „ अपभित्य.
rt. वे	'to weave;'	„ व्वाय; „ प्रवाय.
rt. ष्ये	'to cover;'	„ ष्याय; „ उपष्याय.

(with prep. परि, परिव्याय or परिवीय).

rt. शी	'to lie down;'	Ger. श्य्य; <i>e.g.</i> निश्य्य.
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§ 524. (a) When the suffix य is added to derivative verbal bases of roots of the 10th (*churādi*) class or to causal bases, the final इ of these bases is dropped; but if the syllable which immediately precedes the final इ of the base is prosodically short, the final इ of the base is changed to अ before य. *E.g.*

rt. चुर्	cl. 10; Deriv. Base चोरि;	Ger. चोर्य; <i>e.g.</i> प्रचोर्य.
rt. बुध्;	Caus. Base बोधि;	„ बोध्य; „ प्रबोध्य.
rt. नी;	„ „ नायि;	„ नाय्य; „ भानाय्य.
rt. कृ;	„ „ कारि;	„ कार्य; „ प्रकार्य.

But rt. गण् cl. 10; Deriv. Base गणि; Ger. गणय्य; e.g. विगणय्य.

rt. गम्; Caus. Base गमि; „ गमय्य; „ अपगमय्य.

(b) The causal base आपि (of rt. आप् 'to obtain') may either drop its final इ or change it to अय्; e.g. Ger. of the Causal of प्र + आप्, प्राप्च or प्रापय्य.

§ 525. Desiderative bases drop their final अ before च; Åtm. frequentative bases drop their final च when it is preceded by a consonant; but when it is preceded by a vowel, they drop only their final अ. E.g.

rt. बुध्; Desid. Base बुबोधिष; Ger. बुबोधिष्य; e.g. प्रबुबोधिष्य.

Åtm. Freq. B. बोबुध्य; „ बोबुध्य; „ प्रबोबुध्य.

rt. भू; „ „ „ बोभूय; „ बोभूय्य; „ प्रबोभूय्य.

(c)—The Gerund in अम्.

§ 526. (a) A third kind of Gerund may be formed by adding the suffix अम् immediately to the root or the derivative verbal base, which before अम् generally undergo the same changes which they undergo before the final इ of the 3 Sing. Aor. of the Passive; e.g.

rt. मिद्; 3 Sg. Aor. Pass. अभेदि; Ger. भेदम् 'having split.'

rt. चि; „ „ „ „ अचायि; „ चायम् 'having gathered.'

rt. कू; „ „ „ „ अलावि; „ लावम् 'having cut.'

rt. वद्; „ „ „ „ अवादि; „ वादम् 'having spoken.'

rt. दा; „ „ „ „ अदायि; „ दायम् 'having given.'

rt. गम्; 3 Sg. Aor. Pass. { अगमि; „ गमम् } 'having caused'
of the Causal { or अगामि; „ गामम् } to go.'

(b) This Gerund in अम् occurs only rarely. It is mostly used repeated, to denote reiteration or repetition of the action or state which is expressed by the verb; e.g. स्मरस्मरम् 'having repeatedly remembered,' पायपायम् 'having drunk repeatedly.' It may also be employed after the adverbs अग्रे, पूर्वम्, प्रथमम्; e.g. प्रथमं भोजं व्रजति 'having first eaten, he goes.' Sometimes it is used as the last member of a compound in peculiar idiomatic constructions; e.g. एवंकारं भुङ्क्ते 'he eats, doing (it)

thus' i.e. 'he eats thus;' ब्राह्मणवेद् भोजयति 'he feeds as many Brāhmanas as he knows;' &c.

3.—THE INFINITIVE.

§ 527. The Infinitive is formed by the suffix तुम् which is added to roots and to derivative verbal bases in the same manner in which the termination त् of the 3 Sing. of the Periph. Future Par. or Âtm. is added to them; e.g.

rt. दा; Periph. Fut. दाता;	Infu. दातुम्	'to give.'
rt. जि; „ „ जेता;	„ जेतुम्	'to conquer.'
rt. भू; „ „ भविता;	„ भवितुम्	'to be.'
rt. कृ; „ „ कर्ता;	„ कर्तुम्	'to do.'
rt. तृ; „ „ तरिता;	„ तरितुम्	'to cross.'
	or तरीता; „ तरीतुम्	
rt. ग्रह; „ „ ग्रहीता;	„ ग्रहीतुम्	'to seize.'
rt. गे; „ „ गाता;	„ गातुम्	'to sing.'
rt. पक्; „ „ पक्ता;	„ पक्तुम्	'to cook.'
rt. व्रश्; „ „ व्रथिता;	„ व्रथितुम्	'to tear.'
	or व्रष्टा; „ व्रष्टुम्	
rt. जीव; „ „ जीविता;	„ जीवितुम्	'to live.'
rt. चुर; „ „ चोरयिता;	„ चोरयितुम्	'to steal.'
rt. बुध; Periph. Fut.		

of Causal बोधयिता; „ बोधयितुम् 'to cause to know.'

of Desid. बुबोधिषिता; „ बुबोधिषितुम् 'to wish to know.'

of Âtm. Frq. बोबुधिता; „ बोबुधितुम् 'to know often.'

4.—VERBAL ADJECTIVES.

§ 528. (a) There are three common verbal adjectives which may be formed from any root or derivative verbal base. One of them is formed by means of the suffix तृच् (masc. and neut.; तृच्या fem.), another by means of the suffix अनीच् (masc. and neut.; अनीया fem.), and the third by means of the suffix च् (masc. and neut.; चा fem.); e.g.

rt. बुध् 'to know;' बोधितव्य or बोधनीय or बोध्य 'what must or ought to be known.'

rt. कृ 'to do;' कर्तव्य or करणीय or कार्य 'what must or ought to be done.'

(b) For the declension of these verbal adjectives see § 131.

(a)—*The Verbal Adjective in तव्य.*

§ 529. The suffix तव्य is added to roots and derivative bases in the same manner in which the suffix तुम् of the Infinitive is added to them; e.g.

rt. दा; Inf. दातुम्; Vb. Adj. दातव्य 'what must or ought to be given.'

rt. जि; „ जेतुम्; „ जेतव्य ' „ „ „ conquered.'

rt. भू; „ भवितुम्; „ भवितव्य 'what must or ought to be.'

rt. मुञ्; „ मोक्तुम्; „ मोक्तव्य 'what must or ought to be loosened.'

rt. चुर; „ चोरयितुम्; „ चोरयितव्य ' „ „ „ stolen.'

rt. बुध्;

Caus. „ बोधयितुम्; „ बोधयितव्य 'what must or ought to be made to know.'

(b) *The Verbal Adjective in अनीय.*

§ 530. The vowels of primitive roots are before the suffix अनीय (changeable to अणीय by § 58) liable to the same changes to which they are liable in the Simple or Periph. Future Par. or Âtm.; penultimate कृ, however, is always changed to अर् (not to र); in मृञ् it is changed to आर्. E.g.

rt. दा; Vb. Adj. दा + अनीय = दानीय 'what must or ought to be given.'

rt. गै; „ गा + अनीय = गानीय ' „ „ „ sung.'

rt. जि; „ जे + अनीय = जयनीय ' „ „ „ conquered.'

rt. नी; „ ने + अनीय = नयनीय ' „ „ „ led.'

rt. श्रु; „ श्रो + अनीय = श्रवणीय ' „ „ „ heard.'

rt. कृ; „ कर् + अनीय = करणीय ' „ „ „ done.'

rt. पच्; Vb. Adj. पचनीय				' what must or ought to be cooked.'
rt. भिद्; „ भेदनीय				' „ „ „ split.'
rt. सृज्; „ सर्जनीय				' „ „ „ omitted.'
rt. निन्द; „ निन्दनीय				' „ „ „ blamed.'
rt. गुह्; „ गूहनीय (§ 403, 8)				' „ „ „ hidden.'
rt. मृज्; „ मार्जनीय (§ 403, 19)				' „ „ „ wiped.'
rt. भज्; „ { भज्जनीय or भर्जनीय (§ 403, 14) }				' „ „ „ fried.'

§ 531. The final ह् of derivative bases of roots of the 10th (*akṛādī*) class and of causal bases, and the final अ of desiderative bases are dropped before भनीय; the final अ of Âtmanepada Frequent. bases is dropped when their final य is preceded by a vowel; but when it is preceded by a consonant, the whole final य is dropped. *E.g.*

rt. चुर; Der. B. चोरि; Vb. Adj. चोरणीय				' what must or ought to be stolen.'
rt. बुध्; Caus. B. बोधि; „ बोधनीय				' „ „ „ made to know.'
„ Desid. B. बुबोधिष; „ बुबोधिषणीय				' „ „ „ desired to know.'
„ Â.Freq. B. बोबुध्य „ बोबुध्यनीय				' „ „ „ known frequently.'
rt. भू; „ बोभूय; „ बोभूयनीय				' „ „ „ frequently to be.'
rt. दा; Caus. B. दापि; „ दापनीय				' „ „ „ to be made to give.'

(c)—*The Verbal Adjective in य.*

§ 532. When the suffix य is added to roots ending in vowels, these vowels undergo the following changes :—

(a) Final आ, (ए, ऐ, and ओ, § 297, b) is changed to ए; *e.g.*

rt. दा; Verb. Adj. देय 'what must or ought to be given.'

rt. धे; " " धेय " " " " " sucked.'

rt. गे; " " गेय " " " " " sung.'

rt. सो; " " सेय " " " " " finished.'

(b) Final ह and ई are gunated; e.g.

rt. जि; Verb. Adj. जेय 'what must or ought to be conquered.'

rt. नी; " " नेय " " " " " led.'

(c) For final ऋ and ॠ Vṛiddhi is substituted; e.g.

rt. ह; Verb. Adj. हार्य 'what must or ought to be seized.'

rt. तृ; " " तार्य " " " " " crossed.'

(d) अच् is substituted for final ङ and ञ; but when the verbal adjective conveys the notion of necessity, the substitute for final ङ and ञ is आच्. E.g.

rt. नु; Verb. Adj. नय्य 'what must or ought to be praised.'

" " नाय्य 'what must necessarily be praised.'

rt. तू; " " लय्य 'what must or ought to be cut.'

" " लाय्य 'what must necessarily be cut.'

§ 533. When य is added to roots with penultimate (prosodially short) इ, उ, ऋ, or ए, the following rules apply:

(a) Penultimate इ, उ, and ए are gunated; e.g.

rt. भिद्; Verb. Adj. भेय 'what must or ought to be split.'

rt. बुध्; " " बोध्य " " " " " known.'

(b) Penultimate ऋ remains unchanged; e.g.

rt. नृद्; Verb. Adj. नृय 'what must or ought to be destroyed.'

§ 534. To roots with penultimate (prosodially short) अ, य is added thus:

(a) When the root with penultimate अ ends in a labial letter, अ remains unchanged; when the root ends in any other letter, अ is lengthened. E.g.

rt. शप्; Verb. Adj. शप्य	'what must or ought to be cursed.'
rt. क्षम्; " " क्षम्य	" " " " borne.'
rt. पठ्; " " पाठ्य	" " " " read.'
rt. वद्; " " वाद्य	" " " " said.'
rt. वच्; " " वाच्य	" " " " spoken.'

(b) The अ of the roots क्षप् 'to be ashamed,' रप् 'to speak,' लप् 'to speak,' वप् 'to sow,' and चप् 'to sip' is lengthened, although these roots end in labial letters; on the other hand, the अ of चल् 'to ask,' खल् 'to beget,' लक् 'to laugh,' &c., वल् 'to endeavour,' शक् 'to be able,' शल् 'to hurt,' and सल् 'to bear' remains short. The अ of गल् 'to speak' and of some other roots is lengthened only when a preposition is prefixed to them. E.g.

rt. वप्; Verb. Adj. वाप्य	'what must or ought to be sown.'
rt. सह्; " " सद्य	" " " " borne.'
rt. वद्; " " गद्य	" " " " spoken.'

(But with prep. प्र, प्रगाद्य.)

§ 535. Prosodially long vowels of roots ending in consonants remain unchanged; e.g.

rt. निन्द्; Verb. Adj. निन्द्य	'what must or ought to be blamed.'
rt. पूज्; " " पूज्य	" " " " honoured.'
rt. बन्ध्; " " बन्ध्य	" " " " bound.'

§ 536. (a) Final च् and ज् of roots which show no intermediate ह् in the Past Pass. Ptc., are changed to क् and र् respectively before the suffix व्; e.g.

rt. सिच्; P.P.Ptc. सिक्त; Vb. Adj. सेक्य	'what must or ought to be sprinkled.'
rt. पक्; " पक्क; " पाक्य	" " " " cooked.'
rt. भञ्ज्; " भञ्ज्क; " भञ्ज्य	" " " " anointed.'
But rt. वर्ज्; " वर्जित; " वर्ज्य	

(b) The finals of वच् 'to speak,' त्यच् 'to abandon,' and वज् 'to sacrifice,' remain unchanged; likewise the final of वृज् in प्रवृज्य and

नियोज्य, that of भुज् in भोज् when it means 'what must be eaten,' and the final च् or ज् of any root when अवश्य 'necessarily' is prefixed to the Verbal Adjective; e.g.

rt. वच्; Verb. Adj. वाच्य 'what must or ought to be spoken.'

rt. त्यज्; " " त्याज्य " " " " abandoned.'

rt. पच्; " " अवश्यपाच्य 'what must necessarily be cooked.'

§ 537. Alphabetical list of some roots which form the Verb. Adj. in च् irregularly:

rt. इ 'to go;' Verb. Adj. इत्य.

rt. कच् 'to praise;' " " अर्च्य.

rt. कृ 'to do;' " " कृत्य or कार्य.

rt. खन् 'to dig;' " " खेय.

rt. गुह् 'to hide;' " " गुह्य or गोह्य.

rt. चर् 'to go,' when without prepos., or with prepos. आ forms चर्य; otherwise चार्य; (आचर्य 'to be gone to : आचार्य 'an instructor').

rt. जुष् 'to be pleased;' Verb. Adj. जुष्य.

rt. दुह् 'to milk;' " " दुह्य or दोह्य.

rt. वृ 'to respect;' " " वृत्य.

rt. भृ 'to support;' Verb. Adj. भृत्य; (with prep. सम्, संभृत्य or संभार्य).

rt. मृज् 'to wipe;' " " मृज्य or मार्ग्य.

rt. यु 'to mix;' " " याव्य.

rt. लभ् 'to take' (with prep. आ); " " आलभ्य; (otherwise लभ्य).

rt. वृ 'to select;' " " वृत्य or वार्य.

rt. वृष् 'to rain;' " " वृष्य or वर्ष्य.

rt. शप् ;	Verb. Adj. शप्य	'what must or ought to be cursed.'
rt. क्षम् ;	" " क्षम्य	" " " " borne.'
rt. पठ् ;	" " पाठ्य	" " " " read.'
rt. वद् ;	" " वाद्य	" " " " said.'
rt. वच् ;	" " वाच्य	" " " " spoken.'

(b) The अ of the roots वृप् 'to be ashamed,' रप् 'to speak,' लप् 'to speak,' वृप् 'to sow,' and चृप् 'to sip' is lengthened, although these roots end in labial letters; on the other hand, the अ of चृत् 'to ask,' जृत् 'to beget,' लृत् 'to laugh,' &c., बृत् 'to endeavour,' शृत् 'to be able,' शृत् 'to hurt,' and सृत् 'to bear' remains short. The अ of गृत् 'to speak' and of some other roots is lengthened only when a preposition is prefixed to them. E.g.

rt. वप् ;	Verb. Adj. वाप्य	'what must or ought to be sown.'
rt. सह ;	" " सद्य	" " " " borne.'
rt. गद् ;	" " गद्य	" " " " spoken.'

(But with prep. प्र, प्रगाद्य.)

§ 535. Prosodially long vowels of roots ending in consonants remain unchanged; e.g.

rt. निन्द् ;	Verb. Adj. निन्द्य	'what must or ought to be blamed.'
rt. पूज् ;	" " पूज्य	" " " " honoured.'
rt. बन्ध् ;	" " बन्ध्य	" " " " bound.'

§ 536. (a) Final च् and ज् of roots which show no intermediate द् in the Past Pass. Ptc., are changed to क् and द् respectively before the suffix च् ; e.g.

rt. सिच् ;	P.P.Ptc. सिक्त ;	Vb. Adj. सेक्य	'what must or ought to be sprinkled.'
rt. पक् ;	" पक् ;	" पाक्य	" " " " cooked.'
rt. भञ्ज् ;	" भक्त ;	" भङ्ग्य	" " " " anointed.'
But rt. गर्ज् ;	" गर्जित ;	" गर्ज्य	

(b) The finals of वृच् 'to speak,' रवृच् 'to abandon,' and वृच् 'to sacrifice,' remain unchanged; likewise the final of वृच् in प्रवृज्य and

नियोज्य, that of भुज् in भोज्य when it means 'what must be eaten,' and the final च् or ज् of any root when अवश्य 'necessarily' is prefixed to the Verbal Adjective; e.g.

- rt. वच्; Verb. Adj. वाच्य 'what must or ought to be spoken.'
 rt. त्यज्; " " त्याज्य " " " " abandoned.'
 rt. पच्; " " अवश्यपाच्य 'what must necessarily be cooked.'

§ 537. Alphabetical list of some roots which form the Verb. Adj. in व irregularly:

- rt. इ 'to go;' Verb. Adj. इत्य.
 rt. ऋच् 'to praise;' " " अर्च्य.
 rt. कृ 'to do;' " " कृत्य or कार्य.
 rt. खन् 'to dig;' " " खेय.
 rt. गुह् 'to hide;' " " गुंय or गोय.

rt. चर् 'to go,' when without prepos., or with prepos. आ forms चर्य; otherwise चार्य; (आचर्य 'to be gone to : आचार्य 'an instructor').

- rt. जुष् 'to be pleased;' Verb. Adj. जुष्य.
 rt. दुह् 'to milk;' " " दुय or दोय.
 rt. वृ 'to respect;' " " वृत्य.
 rt. भृ 'to support;' Verb. Adj. भृत्य; (with prep. सम्, संभृत्य or संभार्य).
 rt. मृज् 'to wipe;' " " मृज्य or मार्य.
 rt. यु 'to mix;' " " याम्य.
 rt. लभ् 'to take' (with prep. आ); " " आलभ्य; (otherwise लभ्य).
 rt. वृ 'to select;' " " वृत्य or वार्य.
 rt. वृष् 'to rain;' " " वृष्य or वर्ष्य.

rt. शस् 'to praise;' Verb. Adj. शस्य or शस्य.

rt. शास् 'to rule;' „ „ शिष्य.

rt. छ 'to press out'

(with prep. आ); „ „ आसाव्य; (otherwise सव्य or

rt. स्तु 'to praise;' „ „ स्तुत्य. साव्य).

rt. हन् 'to strike;' „ „ वध्य or घात्य.

§ 538. When the suffix च is added to derivative verbal bases, the final letters of the bases undergo the same changes which they undergo before the suffix अनीय (§ 531); e.g.

rt. चुर; Deriv. Base चोरि; Verb. Adj. चोरणीय; चोर्य.

rt. बोध; Caus. Base बोधि; „ „ बोधनीय; बोध्य.

rt. दा; „ „ दापि; „ „ दापनीय; दाप्य.

rt. कृत्; Deriv. Base कीर्ति; „ „ कीर्तनीय; कीर्त्य.

5.—A LIST OF OTHER COMMON PRIMARY OR KRIT SUFFIXES.

§ 539. 1. अ forms masculine (more rarely neuter) substantives which denote the action or state expressed by the verbal root; sometimes it is employed to form adjectives, or substantives denoting the agent, &c. The penultimate short or the final vowel of a root commonly takes its Guṇa or Vṛiddhi substitute; more rarely it remains unchanged; and sometimes the root is shortened before अ. The suffix is added both to roots without prefixes, and to roots combined with prepositions or other prefixes (§§ 488 and 489); sometimes the nominal base formed with it is used only in composition with other nouns or with certain prefixes. E.g. जय म. 'conquering, victory' (rt. जि); उदय म. 'rise' (rt. इ with prep. उ); उपदेश म. 'instruction' (rt. दिष् with pr. उप); लोभ म. 'greed' (rt. लुभ); रोग म. 'disease' (rt. रुज); आदर म. 'regard' (rt. इ with pr. आ); प्रकर्ष म. 'preference' (rt. कृष्, कर्षति, with pr. प्र); क्लम म. 'step' (rt. क्लम्); भय न. 'fear, danger' (rt. भी); क्षम 'patient' (rt. क्षम्); ईश म. 'a ruler, lord' (rt. ईश्); योध म. 'a warrior' (rt. युध);—पाक म. 'the act of cooking' (rt. पक्); प्रणाम म. 'salutation' (rt. नम् with pr. प्र); विषाद म. 'dejection' (rt. सद् with pr. वि); भाव म. 'being, becoming' (rt. भू); मिश्रीभाव म. 'the becoming mixed' (मिश्री-भू § 499); सत्कार म. 'respectful treatment' (सत्-कृ § 488, 3); अभ्यास म. 'reading, study' (rt. इ with pr. अधि); उपाध्याय म. 'a teacher' (rt. इ with pr. उप and अधि);—बुध

'knowing, intelligent' (rt. *बुध्*).—अभिज्ञ 'knowing' (rt. *ज्ञा* with pr. *अभि*);—कुम्भकार *m.* 'a pot-maker, potter' (rt. *कृ*); दिवाकर *m.* 'the light-maker, i.e., the sun' (rt. *कृ*); पयोद *m.* 'the water-giver, i.e., a cloud' (rt. *दा*); द्विज *m.* 'a twice-born' or 'a bird' (rt. *जन्*);—सुकर 'easy to be done' (rt. *कृ*); दुर्लभ 'difficult to be obtained' (rt. *लभ्*).

2. अन (changeable to अण by § 58) mostly forms neuter substantives which denote the action or state expressed by the root or verbal base, the instrument or means by which that action or state is brought about, &c.; but it also forms some feminine nouns (in अना, especially from roots of the *churādi* class or causal verbs), and masculine nouns. A penultimate short or a final vowel of the root is generally gunated. *E.g.* गमन *n.* 'going' (rt. *गम्*); वचन *n.* 'speech' (rt. *वच्*); वदन *n.* 'the mouth, face' (rt. *वद्*); अध्ययन *n.* 'reading, study' (rt. *इ* with pr. *अधि*); अनुसरण *n.* 'going after' (rt. *सृ* with pr. *अनु*); नयन *n.* 'eye' (rt. *नी*); भ्रवण *n.* 'car' (rt. *भ्रु*); भोजन *n.* 'food' (rt. *भुज्*); मरण *n.* 'death' (rt. *मृ*); भूषण *n.* 'an ornament' (rt. *भूष्*); आसन *n.* 'a seat' (rt. *आस्*); कारण *n.* or कारण *n.* 'a cause' (rt. *कृ*); वाहन *n.* 'a vehicle' (rt. *वह्*); दान *n.* 'a gift' (rt. *दा*); आख्यान *n.* 'a tale' (rt. *ख्या* with pr. *आ*);—गणना *f.* 'counting' (rt. *गण्*);—रमण *m.* 'a lover' (rt. *रन्*).

3. अस् (Decl. V.) forms a number of (mostly) neuter nouns. A penultimate short or a final vowel of the root is gunated. *E.g.* वचस् *n.* 'speech' (rt. *वच्*); मनस् *n.* 'mind' (rt. *मन्*); नमस् *n.* 'adoration' (rt. *नम्*); चेतस् *n.* 'mind, intellect' (rt. *चित्*).

4. मन् (Decl. IX.) also forms neuter nouns, and before it a penultimate short or a final vowel of the root is likewise gunated. *E.g.* जन्मन् *n.* 'birth' (rt. *जन्*); कर्मन् *n.* 'action, deed' (rt. *कृ*); वर्मन् *n.* 'armour' (rt. *वृ*); वेदमन् *n.* 'a dwelling, house' (rt. *विद्*).

5. त्र mostly forms neuter substantives which denote the instrument or means by which the action expressed by the root is accomplished. Before this suffix, too, the vowel of the root is gunated. *E.g.* पात्र *n.* 'a drinking-cup, a cup, a vessel' (rt. *पा*, पिबति); वक्त *n.* 'the mouth, face' (rt. *वच्*); वस्त्र *n.* 'a garment' (rt. *वस्*, वस्ते); नेत्र *n.* 'eye' (rt. *नी*); श्रोत्र *n.* 'ear' (rt. *श्रु*); शास्त्र *n.* 'command, rule, precept,' &c. (rt. *शास्*);—but दंष्ट्र *m.* or दंष्ट्रा *f.* 'a tusk' (rt. *दंश्*).

6. ति (Decl. XIII.) forms a large number of feminine substantives which generally denote the action or state expressed by the root. In most cases, this suffix is added like, and the root undergoes before it the same changes which it undergoes before, the suffix त् of the Past Pass. Participle. *E.g.* नीति *f.* 'conduct' (rt. *नी*); स्तुति *f.* 'praise' (rt. *स्तु*); आकृति *f.* 'make, shape' (rt. *कृ* with pr. *आ*); मुक्ति *f.* 'liberation' (rt.

मुञ्च) ; बुद्धि *f.* 'knowledge' (rt. बुध्) ; सृष्टि *f.* 'creation' (rt. सृज्) ; दृष्टि *f.* 'sight' (rt. दृश्) ; वक्त्रि *f.* 'speech' (rt. वच्) ; इष्टि *f.* 'sacrifice' (rt. यज्) ; कान्ति *f.* 'loveliness' (rt. कम्) ; गति *f.* 'motion' (rt. गन्) ; जाति *f.* 'birth' (rt. जन्) ; आहति *f.* 'striking, a blow' (rt. हन् with pr. आ) ; स्थिति *f.* 'standing' (rt. स्था) ; कृति *f.* 'help' (rt. अच्).—As the suffix त is changed to न, so ति is changed to नि (or पि), after roots ending in क्, and after लृ and some other roots (but not after roots ending in ष्) ; *e.g.* क्रीप्ति *f.* 'scattering' (rt. कृ) ; लुनि *f.* 'cutting' (rt. लृ) ; ग्लानि *f.* 'fatigue' (rt. ग्ले) ; but विपत्ति *f.* 'calamity' (rt. पद् with pr. वि; Past Pass. Ptc. विपन्न).

7. आ is added, instead of ति, to those roots ending in consonants which contain a prosodially long vowel and show the intermediate इ in the Past Pass. Participle, and to derivative verbal bases (except causal bases and most roots of the *churādi* class, which take अना; see 2, above). *E.g.* ईहा *f.* 'exertion' (rt. ईह्) ; सेवा *f.* 'service' (rt. सेव्) ; पूजा *f.* 'worship' (rt. पूज्) ; क्रीडा *f.* 'play' (rt. क्रीड्) ; अपेक्षा *f.* 'regard' (rt. ईष् with pr. अप) ; जिज्ञासा *f.* 'the wish to know' (from Desid. base of rt. ज्ञा) ; पिपासा *f.* 'thirst' (from Desid. base of rt. पा) ; कुमुता *f.* 'hunger' (from Desid. base of rt. भुज्).

8. उ is added to Desiderative bases to denote the agent. *E.g.* विद्याद्यु 'desirous to go' (rt. या) ; उपजिगमिषु 'desirous to approach' (rt. गम् with pr. उप) ; सिद्ध्यु 'desirous to see' (rt. दृश्) ; सिद्यु 'desirous to create' (rt. सृज्) ; मुमर्षु 'about to die, moribund' (rt. मृ).

9. भक् may generally be added to any root or derivative verbal base to denote the agent. Before it, a penultimate short radical vowel is gunated, while a final vowel or penultimate अ (except the अ of *sef* roots ending in ष्) takes its Vṛiddhi substitute. Roots in आ (ए, ऐ, and औ, § 297, l) insert य् before भक्. *E.g.* भेदक (*fem.* भेदिका) 'splitting' (rt. भिद्) ; बोधक *m.* 'an informer' (from Caus. of rt. बुध्) ; नायक 'leading, a leader' (rt. नी) ; दमक 'taming' (rt. दम्) ; नियामक 'restraining' (rt. बन् with pr. नि) ; जनक *m.* 'a father' (rt. जन्) ; दायक 'giving' (rt. दा) ; ग्राहक 'receiving' (rt. ग्रह्) ; घातक 'killing' (rt. हन्).

10. ह (Decl. XVI.) also is added to roots and derivative verbal bases to denote the agent. It is added in every way like the termination ता of the 3 Sing. of the Periph. Fut. Par. or Attm., which in fact, as has been already stated (§ 373), is the Nom. Sing. Masc. of this suffix. *E.g.* कर्ह (*fem.* कर्त्री) 'a doer, an agent' (rt. कृ) ; दाह 'a giver' (rt. दा) ; राह 'a protector' (rt. रै) ; वक्ह 'a speaker' (rt. वच्) ; योद्ध 'a fighter' (rt. युध्) ; &c.

11. इन् (Decl. IV.) forms nouns denoting the agent. It is mostly added to roots that have prepositions prefixed to them; or the nouns formed with it are only used in composition with other nouns. Before इन्, roots are generally changed as they are changed before the suffix अक (9). *E.g.* अनुजीविन् 'living or dependent upon' (rt. जीव् with pr. अनु); परिवर्तिन् 'turning round' (rt. वृत् with pr. परि); निवासिन् 'dwelling' (rt. वस्, वसति, with pr. नि); उष्णभोजिन् 'in the habit of eating hot things' (rt. भुज्); शोभनमानिन् 'regarding as beautiful' (rt. मन्); अभिन् 'making efforts' (rt. अभ्); स्थायिन् 'lasting' (rt. स्था); भाविन् 'about to be, future' (rt. भू).

12. The primary suffixes ईयस् and इष्ठ, which are employed in the formation of the Comparative and Superlative, have been treated of in §§ 173-175.

6.-A LIST OF THE MOST COMMON SECONDARY OR TADDHITA SUFFIXES.

§ 540. 1. अ forms substantives and adjectives with various significations; *e.g.* शौच *n.* (from शुचि) 'purity'; यौवन *n.* (from युवन्) 'youth'; सौहार्द *n.* (from सुहृद्) 'friendship'; पार्थव *n.* (from पृथु) 'breadth'; काक *n.* (from काक) 'a collection of crows'; पौत्र *m.* (from पुत्र) 'a son's son, a grandson'; पौर *m.* (from पुर) 'a citizen'; पार्थिव *m.* (from पृथिवी) 'a lord of the earth, a king'; पौरव *m.* (from पुरु) 'a descendant of Puru'; औपगव *m.* (from उपगु) 'a descendant of Upagu'; वैयाकरण *m.* (from व्याकरण) 'a grammarian'; देव (from देव) 'divine'; काषाय (from कषाय) 'coloured red'; चक्षुष (from चक्षुस्) 'visible'; आश्म (from अश्मन्) 'made of stone'; &c.*

2. य is similarly employed; *e.g.* वारिद्र्य *n.* (from हरिद्र) 'poverty'; पाण्डित्य *n.* (from पण्डित) 'wisdom'; शौर्य *n.* (from शूर) 'bravery'; बाणित्य *n.* (from बाणिज्) 'trade'; औत्सुक्य *n.* (from उत्सुक) 'eagerness'; राज्ञ *n.* (from राजन्) 'sovereignty'; वीर्य *n.* (from वीर) 'manliness'; सख्य *n.* (from सखि) 'friendship'; सेनापत्य *n.* (from सेनापति) 'generalship'; राजन्व *m.* (from राजन्) 'a member of the regal caste'; गार्ग्य *m.* (from गर्ग) 'a descendant of Garga'; देव्य (from देव) 'divine'; दिव्य (from दिव्) 'celestial'; गव्य (from गो) 'bovine'; ग्राम्य (from ग्राम) 'rustic'; दन्त्य (from दन्त) 'dental, suitable for the teeth'; &c.

* The examples will show that Vriddhi is often substituted for the first vowel of a noun to which the suffix अ or य is added. When the first vowel of a primitive word is preceded by य् or व्, being both the finals of a word, these semivowels are first changed to इय् and उव् respectively before Vriddhi can be substituted; *e.g.* वैयाकरण from व्याकरण (changed first to वियाकरण); सौवध 'a descendant of Srashiva,' (from स्वध, changed first to सुवध). The same rule is observed in regard to some other words in which य् and व् are not finals of a word; *e.g.* सौवेर 'treating of accents' (from स्वर, changed to सुवर); &c.

3. स्व *n.* and ता *f.* form abstract nouns; *e.g.* गोस्व *n.* or गोता *f.* (from गो) 'cowhood, the nature of a cow'; वृद्धस्व *n.* or वृद्धता *f.* (from वृद्ध) 'firmness'; भीरुस्व *n.* or भीरुता *f.* (from भीरु) 'cowardice'; निःसारस्व *n.* or निःसारता *f.* (from निःसार) 'worthlessness'; भृत्यस्व *n.* or भृत्यता *f.* (from भृत्य) 'servitude'; &c. The suffix ता sometimes denotes a collection of the objects expressed by the noun to which it is added; *e.g.* जनता *f.* (from जन) 'a collection of men, mankind.'

4. इमन् *m.* is added to adjectives denoting a colour and to some other adjectives, to form abstract nouns; the adjectives to which it is attached undergo before it the same changes which they undergo before the comparative and superlative suffixes ईयस् and इष्ट (§ 173); *e.g.* शुक्लिमन् *m.* (from शुक्ल) 'whiteness'; महिमन् *m.* (from महत्) 'greatness'; वरिमन् *m.* (from उरु) 'width'; द्रुढिमन् *m.* (from दृढ) 'firmness'; प्रथिमन् *m.* (from पृथु) 'breadth'; गरिमन् *m.* (from गुरु) 'heaviness.' Nouns formed by this suffix are always masculine and must be carefully distinguished from primary neuter nouns in मन्, such as कर्मन् *n.* 'action,' &c. (§ 539, 4).

5. मत् and वत् (Decl. VIII.) form possessive adjectives; *e.g.* धीमत् (from धी) 'possessed of intelligence, intelligent'; विद्यावत् (from विद्या) 'possessed of knowledge, wise.' The suffix वत् is added to nouns the final or penultimate letter of which is अ, आ, or म्, and to nouns that end in a surd or sonant unaspirate or aspirate Guttural, Palatal, Lingual, Dental, or Labial; *e.g.* ज्ञानवत् (from ज्ञान) 'possessed of knowledge'; विद्यावत्; किंवत् (from किम्) 'possessed of what?'; कामवत् (from काम) 'loving'; पयस्वत् (from पयस्) 'possessed of milk, milky'; भास्वत् (from भास्) 'possessing light'; मरुत्वत् (from मरुत्) 'possessed of, or accompanied by, the Maruts'; दृषद्वत् (from दृषद्) 'containing stones.' To other nouns मत् is generally added; *e.g.* अग्निमत् (from अग्नि) 'possessed of fire,' &c. Final स् and ल् undergo before possessive suffixes the same changes which they undergo before vowel-terminations in weak cases; *e.g.* मरुत्वत् (from मरुत्; not मरुद्वत्), पयस्वत् (from पयस्; not पयोवत्); उद्योतिष्मत् (from उद्योतिस्; not उद्योतिर्मत्) 'possessed of light'; विदुष्मत् (from विद्वस्; not विद्वन्मत्) 'containing learned men'; so also यद्यस्वित्, &c. (See No. 6).

6. इन्, विन्, and मिन् (Decl. IV.) likewise form possessive adjectives. इन् is mostly added to nouns ending in अ which is dropped before इन्; विन् mostly to nouns ending in अस् (see No. 5); मिन् appears only in a few derivatives. *E.g.* धनिन् (from धन) 'wealthy'; तेजस्विन् (from तेजस्) 'splendid'; तपस्विन् (from तपस्) 'ascetic'; मेधाविन् (from मेधा) 'intelligent'; वाग्मिन् (from वाच्) 'eloquent.'

7. इत forms adjectives which denote 'containing' that which is expressed by the nouns to which इत is added; *e.g.* गुप्तिन् (from गुप्) 'con-

taining or bearing flowers;’ कण्टकित (from कण्टक) ‘thorny;’ व्याधित (from व्याधि) ‘afflicted with a disease, diseased.’

8. मय (*fem.* मयी) forms adjectives which denote ‘made of, consisting of, abounding in’ that which is expressed by the nouns to which मय is added. Before मय and मात्र final क, ट, न्, and ए must be changed to the corresponding nasal. *E.g.* अश्ममय (from अश्मन्) ‘made of stone;’ आम्रमय (from आम्र) ‘consisting of mango trees;’ अन्नमय (from अन्न) ‘abounding in food;’ वारुमय (from वारु) ‘made of wood;’ चिन्मय (from चिन्, not चिग्रह) ‘consisting of intelligence.’ Nouns in मय are sometimes used as neuter substantives to denote ‘abundance of’ that which is expressed by the noun to which मय is added; *e.g.* अन्नमय *n.* ‘abundance of food.’

9. मात्र (*fem.* मात्री) forms adjectives which denote ‘measuring as much as, or reaching as far as’ that which is expressed by the noun to which मात्र is added; *e.g.* ऊरुमात्र (from ऊरु) ‘as high as the thigh.’

10. वत् *indecl.* forms adverbs which generally denote the sense of ‘like that’ which is denoted by the noun to which वत् is added, provided the likeness referred to be an action; *e.g.* ब्राह्मणवत् *indecl.* (from ब्राह्मण) ‘like a Brāhman’ (‘ब्राह्मणवद्भीति’ ‘he studies like a Brāhman’).

11. Other secondary suffixes, such as त्वर and त्वम् which are employed in the formation of the Comparative and Superlative, and secondary nouns such as possessive pronouns, &c., have been mentioned separately in preceding paragraphs (§§ 169, 189, &c.).

II.—COMPOUND NOMINAL BASES OR COMPOUNDS.

§ 541. Primary and secondary nominal bases, prepositions, and particles may be compounded with primary and secondary nominal bases, and the compound bases formed in this manner have the power to express various relations that exist between the objects or ideas denoted by their several members, or between that which they denote as a whole and other objects or ideas not denoted by their members—relations which, if no composition had taken place, would have had to be expressed by two or more inflected words or by subordinate sentences. *E.g.*

राजन् ‘a king’ + पुरुष ‘a man’ = राजपुरुष ‘a king’s man’
(राज्ञः पुरुषः);

नील ‘blue’ + उत्पल ‘a lotus’ = नीलोत्पल ‘a blue lotus’
(नीलमुत्पलम्);

त्रि ‘three’ + भुवन ‘world’ = त्रिभुवन ‘the three worlds’
taken collectively (त्रयाणां भुवनानां समाहारः);

दीर्घ 'long' + बाहु 'an arm' = दीर्घबाहु 'a person possessed of long arms' (दीर्घो बाहु यस्य सः);

ब्राह्मण 'a Brāhman' + क्षत्रिय 'a Kṣatriya' = ब्राह्मणक्षत्रिय 'a Brāhman and a Kṣatriya' (ब्राह्मणश्च क्षत्रियश्च);

आ 'unto' + मुक्ति 'final liberation' = आमुक्ति 'unto final liberation' (आ मुक्तेः).

§ 542. Nominal bases when employed as first members, or when they form any but the last member of a compound, take in general no case-terminations, but retain (except in so far as they are subject to the rules of Sandhi) their crude form unchanged. Nouns with two bases (§ 94) assume their weak base, nouns with three bases (§ 95) their middle base, pronouns the pronominal bases given in § 177, &c. Feminine adjectives that qualify a following member in the same compound, generally assume their masculine base. *E.g.*

चोर 'a thief' + भय 'fear' = चोरभय 'fear from thieves' (चोरेभ्यो भयम्).
रूपवत् 'beautiful' (§ 109) + पति 'a husband' = रूपवत्पति 'a beautiful husband' (रूपवान्पतिः).

विद्वद् 'wise' (§ 122) + पुरुष 'a man' = विद्वत्पुरुष 'a wise man' (विद्वान्पुरुषः).

अस्मद् 'our' (§ 177) + पित्र 'father' = अस्मत्पितृ 'our father' (अस्माकं पिता).
पञ्चम 'the fifth' + भार्या 'a wife' = पञ्चमभार्या 'the fifth wife' (पञ्चमी भार्या).

रूपवत् 'beautiful' + भार्या 'a wife' = रूपवद्भार्या 'a person who has a beautiful wife' (रूपवती भार्या इत्य सः).

§ 543. (a) Final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules in §§ 17—39. Preceding members that end in consonants first change their final consonants as they would be changed before the termination सु of the Loc. Plur., and combine afterwards with succeeding members likewise according to the rules laid down in §§ 17—39. *E.g.*

दैत्य 'a Daitya' + अरि 'enemy' = दैत्यारि (§ 18) 'an enemy of the Daityas.'
श्री 'Lakṣmi' + ईश 'a lord' = श्रीश (§ 18) 'the lord of Lakṣmi.'

गङ्गा 'the Ganges' + उदक 'water' = गङ्गोदक (§ 19) 'the water of the Ganges.'

देव 'a god' + ऐश्वर्य 'sovereignty' = देवेश्वर्य (§ 19) 'the sovereignty of the gods.'

- मधु 'Madhu' + अरि 'enemy' = मध्वरि (§ 20) 'the enemy of Madhu.'
 वृक्ष 'a tree' + छाया 'shade' = वृक्षच्छाया (§ 38, a) 'the shade of a tree.'
 लक्ष्मी 'Lakshmi' + छाया 'shade' = लक्ष्मीछाया or लक्ष्मीच्छाया (§ 38, b).
 मरुत् 'a Marut' + पति 'a lord' = मरुत्पति (§ 28, c) 'the lord of the Maruta.'
 " " + गण 'a troupe' = मरुत्गण (§ 28, d) 'the troupe of the Maruta.'
 भुक्ष (§ 73, 3) 'hunger' + पिपासा 'thirst' = भुक्षिपिपासा (§ 28, c) 'hunger and thirst.'
 " " + रोग 'a disease' = भुक्षरोग (§ 28, d) 'hunger-disease.'
 वाक् (§ 76, 2, a) 'speech' + पारुष्य 'harshness' = वाक्पारुष्य (§ 27, c) 'harshness of speech.'
 " " + मुख 'beginning' = वाक्मुख (§ 27, b) 'the beginning of a speech.'
 मनस् (§ 88, 4) 'mind' + गत 'gone' = मनोगत (§ 35, a) 'gone or seated in the mind.'
 राजन् (§ 115, 3) 'a king' + पुरुष 'a man' = राजपुरुष 'a king's man.'
 " " + ईश्वर 'a king' = राजेश्वर (§ 19) 'a king of kings.'

(b) There are a few exceptions. When the bases ओतु 'a cat' or ओष्ठ 'lip' are preceded in the same compound by a word ending in अ or आ, these vowels may optionally unite with the initial ओ of ओतु and ओष्ठ to ओ or औ; बिम्बोष्ठ or बिम्बौष्ठ 'one who has bimba-like lips.' When the word गो is followed in the same compound by a word beginning with अ, both the final of गो and the initial अ may remain unchanged; according to some, the ओ of गो may before all vowels be changed to अव; e.g. गो + अम्र = गोऽम्र or गोअम्र or गवाम्र. Final इस् and उस् of first members of compounds before initial क्, ख्, प्, फ् are changed to इष् and उष्; final अस् of first members remains before certain words unchanged; e.g. सर्पिस् + कुण्डिका = सर्पिःकुण्डिका 'a butter-jar;' अयस् + पात्र = अयस्पात्र 'an iron vessel.' These and other specialities are best learned from the dictionary.

§ 544. Nouns employed as last members of compounds generally retain their bases unchanged; occasionally, however, they are liable to undergo slight changes, the most important of which will be noticed in the following paragraphs. Some compounds are peculiar in requiring certain suffixes to be added to them, either necessarily or optionally; these suffixes convey no new meaning beyond what is already expressed by the compound as such. For examples see below.

§ 545. (a) When a feminine noun which ends with one of the feminine suffixes आ, ई, or ऊ, forms the last member of a Tatpurusha-compound in

which the first member governs the second member (§ 550, *a*, *b*), or of a Dvigu-compound which conveys a derivative meaning such as is usually denoted by a Taddhita suffix (§ 560), or of a Bahuvrīhi-compound, its final vowel is shortened (see, however, § 566, *b*). Under the same conditions the final ओ of गो is changed to इ. For examples see below.

(*b*) When a nominal base which ends in a long vowel forms the last member of a compound word of the neuter gender or of an adverbial compound, its final long vowel must be shortened (final ऐ be changed to इ, final औ and औ to इ).

§ 546. All compound nominal bases have by the native grammarians been divided into four classes, Tatpurusha, Bahuvrīhi, Dvandva and Avyayībhava.

1. A Tatpurusha-compound may, in general, be described as a compound which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a Tatpurusha stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the Tatpurusha-compound is called a Karmadhāraya. Again, a Karmadhāraya-compound, the first member of which is a cardinal number, is called a Dvigu-compound. It will appear, then, that a Tatpurusha-compound to which neither the term Karmadhāraya nor the term Dvigu is applicable, must in general be a compound the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case. *E.g.*

Tatpurusha only: राजपुरुष 'the king's man' (राजः पुरुषः). Compare the English 'house-top,' &c.

Karmadhāraya: नीलोत्पल 'a blue lotus' (नीलमुत्पलम्). Compare the English 'low-land,' &c.

Dvigu: त्रिभुवन 'the three worlds collectively' (त्रयाणां भुवनानां समाहारः). Compare the English 'fortnight,' &c.

Tatpurusha-compounds in general may be called **Determinative compounds**; those Tatpurusha-compounds which are neither Karmadhāraya nor Dvigu, **Dependent determinative compounds**. Karmadhāraya-compounds may be called **Appositional determinative compounds**, and Dvigu-compounds **Numeral determinative compounds**.

2. A Bahuvrīhi-compound is a compound which denotes something else than what is expressed by its members. It generally attributes

that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, viz., by the two words which are its members, generally standing both in the Nominative case, and by a relative or demonstrative pronoun in any except the Nominative case. A Bahuvrīhi compound has the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrīhi-compound forms an attribute. *E.g.*

Bahuvrīhi: पीताम्बर 'a person with a yellow garment' (पीतम्बरं यस्य सः).

रूपवद्भावे 'one who has a beautiful wife' (रूपवती भार्या यस्य सः).

Compare the English 'blue-beard,' 'noble-minded,' &c.

Bahuvrīhi-compounds may be called **Attributive compounds**.

3. A **Dvandva**-compound is a compound which denotes all the persons or things denoted by its several members; when dissolved, its members must be connected with each other by the particle च 'and.' Whereas Tatpurusha and Bahuvrīhi-compounds always consist of only two members (either of which may be a simple or a compound word), **Dvandva**-compounds may consist of two or three or more members. *E.g.*

Dvandva: ब्राह्मणक्षत्रिय 'a Brāhman and a Kṣatriya' (ब्राह्मणक्षत्रियश्च).

ब्राह्मणक्षत्रियविद्वद् 'a Brāhman, a Kṣatriya, a Vaishya, and a Śhūdra.'

Dvandva-compounds may be called **Copulative compounds**.

4. An **Avyayibhāva**-compound is indeclinable; its first member is generally a preposition or adverb which, if the compound were dissolved, would govern the second member. There are some **Avyayibhāva**-compounds the sense of which cannot be expressed by their members, when uncompounded, but requires for its expression other words than those actually compounded. *E.g.*

Avyayibhāva: प्रत्यग्नि 'towards the fire' (अग्निं प्रति).

यथाशक्ति 'according to one's ability' (शक्तिमनतिक्रम्य 'not going beyond one's powers.')

Avyayibhāva-compounds may be called **Adverbial compounds**.

Note.—The student is warned not to regard as an **Avyayibhāva** every compound that happens to be an adverb. A Bahuvrīhi-compound, being an adjective, may be used adverbially, but it would not on that account cease to be a Bahuvrīhi.

1.—TATPURUṢHA OR DETERMINATIVE COMPOUNDS.

(a)—*Dependent Determinative Compounds.*

§ 547. The second member is determined or qualified by the first member, which, if the compound were dissolved, would stand—

1. In the Accusative case ; e.g.

कृष्णभित (N. Sing. Masc. °तः) 'one who has resorted to Kṛishṇa' (कृष्ण भितः).

दुःखातीत (N. Sing. Masc. °तः) 'one who has overcome pain' (दुःखमतीतः).

मुहूर्तसुख (Neut., N. Sing. °स्यम्) 'pleasure that lasts a moment' (मुहूर्तं सुखम्).

2. In the Instrumental case ; e.g.

धान्यार्थ (Masc., N. Sing. °र्थः) 'wealth acquired by grain' (धान्येनार्थः).

मादसदृश (N. Sing. Masc. °श्चः) 'like his mother' (माता सदृशः).

हरिणात (N. Sing. Masc. °तः) 'protected by Hari' (हरिणा नातः).

नखभिज (N. Sing. Masc. °जः) 'split with the nails' (नखैर्भिजः).

3. In the Dative case ; e.g.

वृषदाह (Neut., N. Sing. °हः) 'wood for a sacrificial post' (वृषाव दाहः).

गोहित (N. Sing. Masc. °तः) 'good for cattle' (गवे हितः).

द्विजार्थ (Masc. and Neut., °र्थो Fem.) 'intended for a Brāhman'; e.g.

द्विजार्थः सूपः 'broth for a Br.,' द्विजार्थो दवागूः 'gruel for a Br.,' द्विजार्थे पदः 'milk for a Br.' (Though compounded of द्विज + अर्थः, the sense of द्विजार्थः, when no composition takes place, is not expressed by the two words द्विज and अर्थः ; e.g. द्विजार्थः सूपः is simply द्विजाव सूपः).

4. In the Ablative case ; e.g.

चौरभय (Neut., N. Sing. °यम्) 'fear from a thief' (चौराद्भयम्).

वृकभीत (N. Sing. Masc. °तः) 'afraid of a wolf' (वृकाद्भीतः).

स्वर्गपतित (N. Sing. Masc. °तः) 'fallen from heaven' (स्वर्गात्पतितः).

5. In the Genitive case ; e.g.

राजपुरुष (Masc., N. Sing. °षः) 'the king's man' (राजः पुरुषः).

तत्पुरुष (Masc., N. Sing. °षः) 'the man of him,' i.e. 'his man' (तस्व पुरुषः).

गिरिनेरी (Fem., N. Sing. °री) 'a mountain-torrent' (गिरिनेरी).

मूर्खघन (Neut., N. Sing. °तम्) 'a hundred fools' (मूर्खाणां घनम्).

6. In the **Locative case**; *e.g.*

अक्षौण्ड (N. Sing. Masc. ण्डः) 'skilled in dice' (अक्षेण षौण्डः).

ईश्वराधीन (N. Sing. Masc. णः) 'dependent on God' (from ईश्वर and the preposition अधि, with the suffix ईन added to the whole compound).

स्थालीपक (N. Sing. Masc. कः) 'cooked in a pot' (स्थाल्यां पकः).

पूर्वाह्नकृत (N. Sing. Neut. तम्) 'done in the forenoon' (पूर्वाह्ने कृतम्).

7. Sometimes the first member is an **indeclinable**; *e.g.*

स्वयंकृत (N. Sing. Neut. तम्) 'done by one's self' (स्वयं कृतम्).

सामिकृत (N. Sing. Neut. तम्) 'half done' (सामि कृतम्).

तत्रभुक्त (N. Sing. Neut. तम्) 'eaten there' (तत्र भुक्तम्).

§ 548. There is a class of Tatpurusha-compounds the sense of which cannot be expressed by their members, when uncompounded, because the last member, which may be a root or a primary noun, is either not used alone, or does when used by itself not convey the meaning which it conveys in the compound. Compounds of this kind are usually called **Upapada-compounds**. Examples are:

कुम्भकार (§ 539, 1; N. Sing. Masc. रः) 'a pot-maker'; (not कुम्भं कारः. It is usual to dissolve this and similar compounds by means of such phrases as कुम्भं करोतीति कुम्भकारः).

सामग (§ 539, 1; N. Sing. Masc. गः) 'one who sings a verse of the Sāmaveda' (साम गायतीति सामगः).

अंशहर (§ 539, 1; N. Sing. Masc. रः) 'one who takes a share' (अंशं हरतीत्यंशहरः).

वृत्रहन् (§ 492, a; N. Sing. Masc. हा) 'one who kills Vṛitra' (वृत्रं हन्तीति वृत्रहा).

सर्वोजित् (§ 492, b; N. Sing. Masc. त्) 'one who conquers all' (सर्वाञ्जयतीति सर्वोजित्).

§ 549. In certain Tatpurushas the first member retains (against § 542) its case-termination; many of the compounds in which this is the case are proper names or have otherwise a restricted meaning. *E.g.*

भोजसाकृत (N. Sing. Neut. तम्) 'done with strength' (भोजसा कृतम्).

जनुषान्ध (N. Sing. Masc. न्धः) 'blind by nature' (जनुषा + अन्धः).

आत्मनापञ्चम (N. Sing. Masc. मः) 'fifth with one's self'; i.e. 'himself and four others.'

परस्मैपद (Neut., N. Sing. दम्) 'voice for another' (परस्मै पदम्).

आत्मनेपद (Neut., N. Sing. दम्) 'voice for one's self' (आत्मने पदम्).

दूरवागत (N. Sing. Masc. °तः) 'come from afar' (दूरत् + आगतः).

दास्यापुत्र or दासीपुत्र (Masc., N. Sing. °वः) 'the son of a slave,' used as a term of contempt.

युधिष्ठिर (Masc., N. Sing. °रः) 'Yudhishtira' i.e. firm in battle (युधि स्थिरः).

हृदिस्पृष्ट (N. Sing. Masc. °क्) 'touching the heart' (हृदि स्पृशतीति हृदिस्पृक्).

शरदिञ्ज (N. Sing. Masc. °ञः) 'horn in autumn' (शरदि जायत इति शरदिञ्जः).

§ 550. (a) Some compounds of which the first member would govern the second member, if no composition had taken place, are likewise considered Tatpuruṣa-compounds by the native grammarians; e.g.

पूर्वकाव (Masc., N. Sing. °वः) 'the forepart of the body' (पूर्वे कावस्व).

मध्याह्न (Masc., N. Sing. °ह्) 'mid-day' (मध्यमह्नः).

प्राप्तजीविक (N. Sing. Masc. °कः) 'one who has found a livelihood' (प्राप्तो जीविकाश्च); also जीविकाप्राप्तः.

मासमात (N. Sing. Masc. °तः) 'born a month ago' (मासो मातस्व वत्स तः).

(b) Similar are compounds the first member of which is a preposition, the sense of which, when the compound is dissolved, must be expressed by the Past Pass. Participle of certain roots to which that preposition is prefixed; e.g.

अतिमाल (N. Sing. Masc. °लः) 'surpassing a garland' (अतिक्रान्तो मालाश्च).

निष्कौशाम्बि (N. Sing. Masc. °म्बिः) 'departed from Kaushāmbi' (निष्क्रान्तः कौशाम्बाः).

(c) Compounds like अभ्राह्मण (Masc., N. Sing. °णः) 'one who is not a Brāhman' (न ब्राह्मणः), अनश्व (Masc., N. Sing. °श्वः) 'not a horse' (न + अश्वः) are likewise called Tatpuruṣa.

§ 551. (a) Dependent and Appositional determinative compounds assume mostly the gender of their final member. Dependent determinative compounds like प्राप्तजीविक however (§ 550, a) and the compounds described in § 550, b, such as अतिमाल, take the gender of the noun which they qualify.

(b) There are a few exceptions to this rule. Dependent determinative compounds (provided their first member be not the negative prefix अ), the last member of which is one of the nouns सेना, घरा, छात्रा, शाला, or निष्ठा, may optionally be feminine or neuter; e.g. ब्राह्मणसेना *fem.* or ब्राह्मणसेन *neut.*, 'a host of Brāhman'; and there are some Tatpuruṣa-

compounds ending in छाया and सभा, that must be neuter, *e.g.* इक्षुच्छाया *neut.*, 'the shade of (many) sugar-canes;' ईश्वरसभा *neut.*, 'an assembly of princes.' Tatpuruṣa-compounds ending in रात्रि (for रात्रि) 'night,' and अह्न or अह (for अहन्) 'day,' are generally masc.; *e.g.* पूर्वरात्रि *masc.* 'the first part of the night,' पूर्वाह्न *masc.* 'the forenoon;' on the other hand, सुविनाह 'a clear day' and others are neuter. (See § 561.)

§ 552. The power of composition, although great, is not unlimited, and the native grammarians have given many rules stating not merely, when it is permitted to compound two words, but also, when it is forbidden to do so. Here a few examples must suffice. The two nouns अक्षि 'an eye' and काय 'blind' cannot be compounded to express the sense 'blind of an eye' (अक्षि कायः), because in general an adjective is compounded with a preceding Instr. case (or, rather, with a noun which, if no composition were to take place, would stand in the Instr. case) only when that which is expressed by the adjective, is caused by what is expressed by the noun in the Instr. case, whereas in the present instance 'blindness' is not caused by 'the eye.' Again, in phrases like नृणां हिजः श्रेष्ठः 'the Brāhman is the best of men,' it is not permitted to form a compound of the two words नृ and श्रेष्ठ. An ordinal number cannot be compounded with a noun in the Genit. case; (*e.g.* सत्तां षष्ठः 'the sixth of those present'). Nominal bases in तृ or अक, denoting an agent (§ 539, 9 and 10), are, with some exceptions, not compounded with a noun in the Genit. case (*e.g.* अर्पां स्रष्टा 'the creator of the water,' ओदनं च पाचकः 'one who cooks rice;' but देवपूजक 'a worshipper of the gods').

(b)—*Appositional Determinative Compounds (Karmadhāraya).*

§ 553. The following are instances of appositional determinative compounds given by the native grammarians :

नीलोत्पल (Neut., N. Sing. °लम्) 'a blue lotus' (नीलमुत्पलम्).

एकनाथ (Masc., N. Sing. °थः) 'an only lord.'

पुराणमीमांसक (Masc., N. Plur. °काः) 'the old Mīmāṃsakas;' *i.e.* the old school of the Mīmāṃsakas.

सद्दय (Masc., N. Sing. °यः) 'a good scholar.'

स्नातानुलिप्त (N. Sing. Masc. °तः) 'first bathed and afterwards anointed' (पूर्वं स्नातः पश्चादनुलिप्तः).

कृताकृत (N. Sing. Neut. °तम्) 'done and not done,' *i.e.* badly done (कृतं च सकृतं च).

कृष्णसारङ्ग (N. Sing. Neut. °ङ्गम्) 'blackish-variegated.'

सदृशश्चैन (N. Sing. Neut. °तम्) 'of similar white colour.'

युवखलति (N. Sing. Masc. °तिः) 'a young bald-headed person' (युवा खलतिः).

इषत्पिङ्गल (N. Sing. Neut. °लम्) 'slightly brown.'

सुपुरुष (Masc., N. Sing. °षः) 'a good man.'

माचार्य (Masc., N. Sing. °र्यः) 'an excellent teacher' (प्रगत आचार्यः).

पूगकृत (N. Sing. Neut. °तम्) 'made into a heap.'

घनइवाम (N. Sing. Masc. °मः) 'black like a cloud' (घन इव इयामः).

देवब्राह्मण (Masc., N. Sing. °णः) 'a Brāhman who worships the gods' (देवपूजको ब्राह्मणः).

§ 554. In some Karmadhāraya-compounds the qualifying member takes the second place ; e.g.

पुरुषप्यात्र (Masc., N. Sing. °त्रः) 'a tiger-like man' (प्यात्र इव पुरुषः).

राजकुञ्जर (Masc., N. Sing. °रः) 'an elephant-like king ;' i.e. an excellent king (कुञ्जर इव राजा).

इममुवति (Fem., N. Sing. °तिः) 'a young female elephant.'

गोवसा (Fem., N. Sing. °सा) 'a barren cow.'

राजान्तर (Neut., N. Sing. °रम्) 'another king' (अन्यो राजा).

§ 555. (a) महत् when used as first member of Karmadhāraya and Bahuvrīhi-compounds, is changed to महा ; e.g.

Karmadhāraya: महादेव (Masc., N. Sing. °वः) 'the great god,' a name of Shiva.

Bahuvrīhi: महाबाहु (N. Sing. Masc. °हुः) 'a person with big arms.'

(b) The base of the interrogative pronoun, किम्, or कु (§ 194), sometimes also का, and before words beginning with vowels and a few words beginning with consonants कर्, are used as first members of Karmadhāraya-compounds to express censure or contempt ; e.g.

किराजम् (Masc., N. Sing. °जा) 'a bad king' (literally 'what sort of a king?' कुत्सितो राजा).

कुपुरुष or कापुरुष (Masc., N. Sing. °षः) 'a bad man, a coward' (कुत्सितः पुरुषः).

कदम्ब (Masc., N. Sing. °म्बः) 'a bad horse' (कुत्सितोऽम्बः).

§ 556. Words which denote a point of the compass (like पूर्व 'eastern,' उत्तर 'northern' &c.) and the cardinal numbers द्वि 'two,' त्रि 'three,' &c. cannot enter into composition with other words to form with them Karmadhāraya-compounds, except when the Karmadhāraya-compound is a proper name. E.g., it is forbidden to compound the two words उत्तरा वृक्षा: 'northern trees,' or पञ्च ब्राह्मणाः 'five Brāhmanas'; but the two words

सप्तन् 'seven' and ऋषि 'a Rishi' are compounded in the word सप्तर्षि (Masc., N. Plur. ऋषयः) 'the seven Rishis,' because this compound is a proper name for the constellation of the Great Bear.

§ 557. (a) Contrary to this rule, a word denoting a point of the compass or a cardinal number may form a Karmadhāraya-compound with another noun, provided the compound so formed is not used by itself, but has a Taddhita suffix added to it, or conveys, in addition to the sense which it would convey as a Karmadhāraya, a derivative meaning such as is usually denoted by a Taddhita suffix, or provided the compound becomes the first member of another compound. *E.g.* It is allowable to compound पूर्व 'eastern' + शाला 'a hall' = पूर्वशाला 'the eastern hall,' provided this compound is not used by itself, but has a Taddhita suffix added to it; पूर्वशाला + Taddh. अ = पूर्वशाला 'being in the eastern hall.' Similarly षट् + मातृ = षण्मातृ 'six mothers' (not used by itself) + Taddh. अ = षण्मातुर 'the child of six mothers' (*i.e.* Kārttikeya); द्वि + गो = द्विगो 'two cows,' not used in this sense, but, changed to द्विगु, in the sense of 'bartered for two cows;' पञ्च + गो = पञ्चगो 'five cows,' not used by itself, but as first member in the Bahuvrīhi-compound पञ्चगवधन 'one whose wealth consists in five cows,' etc.

(b) Moreover, a cardinal number is compounded with another noun when the compound so formed denotes an aggregate; *e.g.* त्रि 'three' + भुवन 'world' = त्रिभुवन (Neut., Nom. Sing. भुवः) 'the aggregate of the three worlds' or 'the three worlds collectively.'

(c)—*Numeral Determinative Compounds (Dvigu).*

§ 558. A Karmadhāraya-compound formed by § 557 is called a Dvigu, when its first member is a cardinal number. Dvigu-compounds which have not entered into composition with other words, and which neither have received a Taddhita suffix, nor convey a meaning such as is usually denoted by such a suffix, must, as will appear from § 557, b, always denote an aggregate. *E.g.*

त्रिभुवन (Neut., N. Sing. भुवः) 'the three worlds collectively.'

चतुर्युग (Neut., N. Sing. युगः) 'the four Yugas collectively.'

§ 559. Dvigu-compounds that denote an aggregate are commonly neuter. But when the final member of a Dvigu-compound ends in अ, the feminine suffix ई is generally added to it; some nouns in अ, however, retain their final अ, and in this case the Dvigu-compound is neuter. Feminine nouns in आ shorten their final or substitute ई for it. Nouns in अन् either drop their final न्, or substitute ई for अन्. *E.g.*

पञ्चमूली (Fem., N. Sing. °ली) from पञ्चन् + मूल (Neut.), 'an aggregate of five roots.'

पञ्चपात्र (Neut., N. Sing. °त्रम्) from पञ्चन् + पात्र (Neut.), 'an aggregate of five dishes.'

पञ्चखट्वी (Neut., N. Sing. °ट्वी) or पञ्चखट्वी (Fem., N. Sing. °ट्वी) from पञ्चन् + खट्वा (Fem.), 'an aggregate of five beds.'

पञ्चतक्ष (Neut., N. Sing. °क्षम्) or पञ्चतक्षी (Fem., N. Sing. °क्षी) from पञ्चन् + तक्षन् (Masc.) 'five carpenters.'

§ 560. Dvigu-compounds which, although no Taddhita suffix is added to them, express a meaning usually denoted by a Taddhita suffix, assume the gender of the nouns which they qualify, and their last members are subject to § 545; e.g. पञ्चकपाल in the sense of 'prepared in five dishes' may be masc., fem., or neut.; similarly पञ्चगु (from पञ्चन् + गु) 'bartered for five cows,' &c.

§ 561. General rule for all Determinative Compounds:—

The following is an alphabetical list of the more common nominal bases which undergo slight changes when they are the last members of determinative compounds:

1. अङ्गुलि 'a finger' is changed to अङ्गुल after numerals and indeclinables; e.g. द्व्यङ्गुल 'two fingers long.'

2. अञ्जलि 'a handful' may optionally be changed to अञ्जल in Dvigu-compounds (except those described in § 560) after हि and वि; e.g. द्व्यञ्जल neut. or अञ्जलि neut. 'two handfuls'; but only द्व्यञ्जलि 'bought for two handfuls.'

3. अहन् 'a day,' is changed to अह; e.g. उत्तमाह masc. 'a holy day;' द्वाह masc. 'an aggregate of two days;' but it is changed to अह after indeclinables, सर्व, and words denoting parts of the day; e.g. सर्वाह masc. 'the whole day,' पूर्वाह्न masc. 'forenoon;' (see § 551, b).

4. गो 'a bull, a cow,' is changed to गव, except in the Dvigu-compounds described in § 560; e.g. परमगव 'an excellent bull,' पञ्चगव neut. 'a collection of five cows;' but द्विगु 'bartered for two cows.'

5. नौ 'a ship,' is changed to नाव after अर्ध, and in Dvigu-compounds except those described in § 560; e.g. अर्धनाव neut. 'half a ship;' द्विनाव neut. 'two ships;' but पञ्चनौ 'bartered for five ships.'

6. पथिन् 'a road' is at the end of all compounds changed to पथ; e.g. धर्मपथ masc. 'the path of religion;' बहुरिधि (Bahurrihi) a country, &c. 'in which the roads are pleasant.'

7. राजन् 'a king' is changed to राज; e.g. परमराज *masc.* 'an excellent king.'

8. रात्रि 'night' is changed to रात्र after numerals, indeclinables, सर्व, words denoting parts of the night, संख्यात, and पुण्य; e.g. सर्वरात्र *masc.* 'the whole night,' पूर्वरात्र *masc.* 'the first part of the night;' द्विरात्र *neut.* 'two nights;' (see § 551, b.)

9. सक्थि 'a thigh' is changed to सक्थ after उत्तर, पूर्व, सुग, and after a word which denotes an object with which a thigh is compared; e.g. सुगसक्थ *neut.*, 'the thigh of a deer;' फलकसक्थ *neut.* 'a thigh like a plank.'

10. सखि 'a friend' is changed to सख; e.g. कृष्णसख *masc.* 'a friend of Kṛiṣṇa;' प्रियसख *masc.* 'a dear friend.'

But these changes do generally not take place in determinative compounds, the first member of which is सु, or किम् (§ 555, b), or the negative prefix अ; e.g. सुराजन् *masc.* (N. Sing. सुराजा) 'a good king;' किसखि *masc.* (N. Sing. किसखा) 'a bad friend;' भराजन् *masc.* (N. Sing. भराजा) 'one who is not a king.'

2.—BAHUVRIHI OR ATTRIBUTIVE COMPOUNDS.

§ 562. (a) The following are instances of attributive compounds:

पीताम्बर (N. Sing. Masc. °रः) 'one with a yellow garment' (पीतमम्बरं यस्य सः).

दीर्घबाहु (N. Sing. Masc. °हुः) 'long-armed' (दीर्घौ बाहू यस्य सः).

प्राप्तोदक (N. Sing. Masc. °कः) a village, &c., 'to which water has approached,' (प्राप्तमुदकं यं सः).

ऊदरय (N. Sing. Masc. °यः) 'one by whom a car is drawn' (ऊरो रथो येन सः).

उपहृतपशु (N. Sing. Masc. °शुः) 'one to whom cattle are offered' (उपहृताः पशवो यस्मै सः).

उद्धृतौदन (N. Sing. Masc. °नः) a pot, &c., 'from which boiled rice has been taken out' (उद्धृतौदनं यस्मात्सः).

वीरपुरुष (N. Sing. Masc. °षः) a village, &c., 'in which the men are heroes' (वीराः पुरुषा यस्मिन्सः).

कृतकृत्य (N. Sing. Masc. °त्यः) 'one who has done his work' (कृतं कृत्यं येन सः).

देवदत्तनामन् (N. Sing. Masc. °मा) 'one whose name is Devadatta' (देवदत्तो नाम यस्य सः).

नलानिध (N. Sing. Masc. °धः) 'one whose name is Nala' (नलीऽनिधा यस्व सः).

धर्मप्रधान (N. Sing. Masc. °नः) 'one whose chief (aim) is justice' (धर्मः प्रधानं यस्व सः).

चिन्तापर (N. Sing. Masc. °रः) 'one whose highest (occupation) is thinking,' 'thoughtful' (चिन्ता परे यस्व सः).

इन्द्रादि (N. Plur. Masc. °द्यः) the gods 'of whom Indra is the first' i.e. Indra and the others (इन्द्र आदिर्येषां ते).

(b) As the preceding may in general be considered to have been appositional determinative compounds which, by changing their original sense so as to make it become the attribute of some other subject, and by assuming the gender of the noun which they qualify, have been changed into attributive compounds, so the following compounds may be looked upon as dependent determinative compounds that have undergone a similar change.

विद्युत्स्वभ (N. Sing. Masc. °भः) 'one who has the brightness of lightning' (विद्युत इव प्रभा यस्व सः).

देवाकृति (N. Sing. Masc. °तिः) 'of god-like shape' (देवस्येवाकृतिर्यस्व सः).

In some compounds of this kind the dependent member is placed last; e.g.

असिपाणि (N. Sing. Masc. °णिः) 'one who has a sword in his hand' (असिः पाणौ यस्व सः).

दण्डहस्त (N. Sing. Masc. °स्तः) 'one who bears a staff in his hand' (दण्डो हस्ते यस्व सः).

(c) Attributive compounds the first member of which is a cardinal number, must not be confounded with numeral determinative or Dvigu-compounds. Instances of attributive compounds of this kind are;

त्रिलोचन (N. Sing. Masc. °नः) 'one who has three eyes,' a name of Shiva, (त्रीणि लोचनानि यस्व सः).

चतुर्मुख (N. Sing. Masc. °खः) 'one who has four faces,' a name of Brahman (चत्वारि मुखानि यस्व सः).

§ 563. The following attributive compounds may be compared with the Tatpuruṣa-compounds described in § 550 b, c:

प्रपर्ण or प्रपतितपर्ण (N. Sing. Masc. °र्णः) a tree, &c. 'from which the leaves have fallen down' (प्रपतितानि पर्णानि यस्मात्सः).

निर्देह (N. Sing. Masc. °हः) 'devoid of energy' (निर्देहं तेजो यस्मात्सः).

उन्नस (N. Sing. Masc. °सः) 'high-nosed' (उन्नता नासिका यस्व सः).

अपुत्र (N. Sing. Masc. °त्रः) 'one who has no son' (पुत्रो यस्व नास्ति सः).

§ 564. (a) महा when used as the first member of Bahuvrīhi-compounds is changed to महा (§ 555, a); e.g.

महाबाहु (N. Sing. Masc. °हुः) 'one who has big arms' (महान्तो बाहु यस्य सः).

(b) The indeclinable सह 'with,' when used as the first member of Bahuvrīhi-compounds, is often changed to स; e.g.

सपुत्र or सहपुत्र (N. Sing. Masc. °त्रः) 'with one's son,' or 'accompanied by one's son' (पुत्रेण सह or सहितः).

§ 565. The general rule concerning feminine nouns, which has been given in § 542, applies also to feminine nouns which form the first members of Bahuvrīhi-compounds, provided those feminines do not end in ऊ, and provided the second member of the compound is neither an ordinal number, nor one of the words मिया, मनोहा, कल्याणी &c.; e.g.

चित्तगु (N. Sing. Masc. °गुः) 'one who has a brindled cow' (चित्रा गौर्बल्य सः; गो is changed to गु by § 545, a).

रूपवद्भार्य (N. Sing. Masc. °र्यः) 'one who has a beautiful wife' (रूपवती भार्या यस्य सः; the final आ of भार्या is shortened by § 545, a).

But कल्याणीप्रिय (N. Sing. Masc. °यः) 'one to whom a virtuous woman is dear' (कल्याणी मिया यस्य सः); the first member retains here its feminine form, in order that this compound may be distinguished from कल्याणप्रिय 'one to whom a virtuous man is dear.' For similar reasons the feminine forms are retained in other compounds, such as पादिकाभार्य, माङ्गलीभार्य, &c.

§ 566. (a) The word गो, and feminine nouns in आ, when they are the last members of Bahuvrīhi-compounds, are subject to § 545; e.g. चित्तगु, रूपवद्भार्य.

(b) Bahuvrīhi-compounds, the last member of which is a feminine noun in ई or ऊ, or a noun ending in ऊ, assume the suffix क. Many other Bahuvrīhi-compounds assume the same suffix क, either necessarily or optionally. Bahuvrīhi-compounds in इन् must take the suffix क in the feminine. E.g.

बहन्दीक (N. Sing. Masc. °कः) a country &c. 'in which there are many rivers.'

गतभर्तृक (N. Sing. Fem. °का) a woman 'whose husband is dead.'

बहुमाल or बहुमालक or बहुमालाक (N. Sing. Masc. °लः, or °कः) 'one who has many garlands' (माला).

महाव्यसक्त (N. Sing. Masc. °स्कः) or महाव्यसक्त (N. Sing. Masc. °घाः)
'one who possesses great fame.'

बहुस्वामिन्, N. Sing. Fem. बहुस्वामिका, a woman 'who has many masters.'

§ 567. The following are some specimens of compounds which likewise are considered Bahuvrīhi-compounds by the native grammarians :

उपदश (N. Plur. Masc. °घाः) 'about ten' ('nine' or 'eleven').

आसन्नविंश (N. Plur. Masc. °घाः) 'near twenty.'

द्वि (N. Plur. Masc. °जाः) 'two or three.'

द्विदश (N. Plur. Masc. °घाः) 'twice ten' (i.e. 'twenty').

दक्षिणपूर्वा (Fem., N. Sing. °र्वा) 'south-east.'

केचाकेचि indecl., 'seizing each other by the hair.'

दण्डादण्डि indecl., 'beating each other with sticks.'

§ 568. Some nouns undergo slight changes when they are the last members of Bahuvrīhi-compounds ; the most common of them are :

1. अक्षि 'an eye' is changed to अक्ष ; when अक्षि is used literally for the eye of a living being, the Bahuvrīhi-compound takes in the feminine the feminine suffix ई ; e.g. लोहिताक्ष, Fem. लोहिताक्षी 'red-eyed.'

2. गन्ध 'smell' is changed to गन्धि after सु, सुनि &c. ; e.g. सुगन्धि 'having a good smell, fragrant ;' वसुगन्धि 'smelling like a lotus.'

3. आया 'a wife' is changed to जानि ; e.g. युवजानि 'having a young wife.'

4. दन्त 'a tooth' is changed to दन् after सु, and after numerals when the Bahuvrīhi-compound is intended to indicate a certain age ; e.g. द्विदन् (N. Sing. Masc. द्विदन्, Fem. द्विदन्ती) 'having two teeth.'

5. धनुस् 'a bow' is changed to धन्वन् ; e.g. चार्द्धधन्वन् (N. Sing. Masc. °न्वा) 'having a bow made of horn,' a name of Viṣṇu.

6. धर्म 'law' is changed to धर्मेन् when it is preceded by only one word in the same compound ; e.g. विदितधर्मेन् 'one who knows the law.'

7. नासिका 'a nose' is changed to नस chiefly after prepositions ; e.g. उन्नस 'high-nosed.'

8. पाद् 'a foot' is changed to पाद् after numerals, after सु, and in certain other compounds ; e.g. द्विपाद् 'biped ;' व्याघ्रपाद् 'having feet like a tiger's.'

9. प्रजा 'offspring' and मेधा 'understanding' are changed to प्रजस् and मेधस् after सु, दुः, and the negative prefix अ ; e.g. अप्रजस् (N. Sing. Masc. °जाः) 'without offspring ;' दुर्मेधस् 'stupid.'

10. सक्थि 'a thigh' is changed to सक्थ when used literally for the thigh of an animal ; e.g. दीर्घसक्थ 'having long thighs.'

(For पयिन् see § 561, 6.)

3.—DVANDVA OR COPULATIVE COMPOUNDS.

§ 569. A Dvandva-compound denotes either the mutual union of the objects denoted by its several members, or it denotes their aggregate. In the former case the Dvandva-compound assumes the gender of its final member and the terminations of the Dual or Plural according as it denotes two or more objects ; in the latter case it is neuter and takes the terminations of the Singular. E.g.

युधिष्ठिरार्जुनौ (Masc. Du.) 'Yudhishtira and Arjuna.'

अर्थधर्मौ or धर्मार्थौ (Masc. Du.) 'wealth and religion.'

ब्राह्मणक्षत्रियविद्वद्भ्यः (Masc. Plur.) 'a Brāhman, and a Kṣatriya, and a Vaiśhya, and a Śhūdra.'

मयूरीकुकुटौ (Masc. Du.) 'a pea-hen and a cock ;' but कुकुरमयूरी (Fem. Du.) 'a cock and a pea-hen.'

पाणिपादम् (Neut. Sing.) 'hand and foot.'

अहिनकुलम् (Neut. Sing.) 'the snake and the ichneumon' (as an instance of two natural enemies).

सुखदुःखे (Neut. Du.) or सुखदुःखम् (Neut. Sing.) 'pleasure and pain.'

शीतोष्णे (Neut. Du.) or शीतोष्णम् (Neut. Sing.) 'cold and heat.'

There are exceptions ; e.g. अश्ववडवौ (Masc. Du.) 'a horse and a mare ;' अहोरात्रः (Masc. Sing.) 'day and night.'

§ 570. The order in which the various members of a Dvandva-compound are arranged, depends partly on their meaning and partly on their form. Words denoting various castes should be placed in the order of the castes, beginning from the highest ; the name of an elder should precede that of his younger brother ; and, in general, the more important word should be placed first. Words ending with इ or उ should precede others (e.g. हरिहरौ) ; likewise words which begin with a vowel and end in अ (e.g. ईशकृष्णौ) ; and words which contain fewer syllables (e.g. शिवकेशवौ). In a case where two of the three last rules would be simultaneously applicable, the later rule should take effect in preference to the preceding one ; e.g. इन्द्रामी, वागमी, वागिन्द्रौ.

§ 571. (a) When two nouns in ऋ expressive of relationship, or two nouns in ऋ that are designations of sacrificial priests, form a Dvandva-compound, the final ऋ of the first member is changed to आ; the same

change takes place when a noun in ऋ expressive of relationship forms a Dravda together with पुत्र. *E.g.*

मातापितरौ (Masc. Du.) 'father and mother.'

पितापुत्रौ (Masc. Du.) 'father and son.'

श्रोतापोतारौ (Masc. Du.) 'the Hotṛi and the Potṛi' (two priests).

(b) When the names of two deities that are usually mentioned together in sacrifices form a Dvanda-compound, the final vowel of the first member is mostly lengthened; *e.g.*

मित्रावरुणौ (Masc. Du.) 'Mitra and Varuṇa.'

अग्नीषोमौ (Masc. Du.) 'Agni and Soma.'

Similar changes take place in similar compounds; *e.g.*

द्यावाभूमी or द्यावाक्षमे or द्यावापृथिव्यौ or दिवस्पृथिव्यौ (Fem. Du.) 'heaven and earth.'

§ 572. When the last member of an aggregative Dvanda-compound ends either in a palatal consonant, or in इ, ए, or ऊ, the vowel अ is added to it; *e.g.*

त्वक्कज्ज (Neut., N. Sing. °ज्ज) 'a skin and a garland' (from त्वक् + कज्ज).

छत्रोपानह (Neut., N. Sing. °ह) 'an umbrella and a shoe' (from छत्र + उपानह).

But प्रावृद्धरसौ (N. Du. of प्रावृद्धरस्) 'the rains and the autumn.'

§ 573. It is allowable to use instead of the compound मातापितरौ (§ 571, a) simply the Dual of पितृ; पितरौ 'father and mother;' similarly श्वश्रुश्वशुरौ or श्वशुरौ 'father and mother-in-law;' भ्रातरौ 'brother and sister;' पुत्रौ 'son and daughter,' &c.

4.—AVYAYIBHĀVA OR ADVERBIAL COMPOUNDS.

§ 574. The final letters of nouns that form the final member of an Avyayibhāva-compound, are subject to the following changes:

(a) Final long vowels are shortened (as in the neuter), final ऐ is changed to इ, and final औ or औ to उ.

(b) Final अ, whether it be original or substituted for आ in accordance with (a), is changed to अन् (i.e. it receives the termination of the Nom. or Acc. Sing. of a neuter noun in अ).

(c) Final अन् of masc. and fem. nouns is changed to अन्; final अन् of neuter nouns may be changed to अ or to अन्.

(d) The termination अम् must be added to चरद्, मनस्, उपानद्, दिक्, दिक्ष्, and to certain other nouns.

(e) अम् may optionally be added to all nouns which end in a surd or sonant unaspirate or aspirate Guttural, Palatal, Lingual, Dental, or Labial.

§ 575. The following are instances of adverbial compounds: अधिहरि 'upon Hari; अधिगोपम् 'on the cow-herd' (अधि+गोपा, § 574, a and b); अभ्यात्मम् 'on the soul' (अधि+आत्मन्, § 574, c); उपराजम् 'under the king' (उप+राजन्, § 574, c); उपशरद्म् 'near the autumn' (उप+शरद्, § 574, d); उपसन्निधम् or उपसन्निधम् 'near fuel' (उप+सन्निध, § 574, e); उपचर्मम् or उपचर्म 'near the skin' (उप+चर्मन्, § 574, c); उपनदम् or उपनदि 'near the river; उपगिरम् or उपगिरि 'near the mountain; अनुविष्णु 'after Viṣṇu; अनुगङ्गम् 'along the Ganges; अनुज्येष्ठम् 'according to seniority; अनुरूपम् 'in a corresponding manner; प्रत्यग्नि 'towards the fire; प्रतिनिशम् 'every night; प्रत्यक्षम् or समक्षम् 'before one's eyes; परोक्षम् 'out of sight; निर्मक्षिकम् 'free from flies; अतिनिद्रम् 'beyond sleep,' i.e. 'wakefully; यथाशक्ति 'in accordance with one's strength; यावज्जीविम् 'as long as life lasts,' i.e. 'all one's life; सहृदि 'like Hari; सत्पत्रम् 'with the grass,' i.e. including even the grass (द्येन सह; सह is usually changed to स in Avyayibhāva-compounds).

§ 576. Compounds may be compounded again with other simple or compound words, and the compounds so formed may become the members of new compounds. This repeated composition may theoretically be carried to any extent. In practice, however, we find that the further we follow back the current of Sanskrit literature to the time when Sanskrit was really a living and spoken language, the more sparing is the employment of compound words and the more limited the length of the compounds actually used. The student, when writing, therefore, should avoid long and unwieldy compounds. When dissolving a long compound, he should, unless it be a Dvandva, always dissolve it first into its two main parts, and should dissolve these again, until none but simple words remain.

CHAPTER X.

INFLECTED WORDS IN THE SENTENCE.

§ 577. The various forms which have been taught in the preceding chapters, are not learnt for their own sake, but for the use to be made of them in the sentence. For when speaking or writing a language, people do not employ single unconnected words, but express, what they

wish to say, in sentences, consisting as a rule of several connected words, the forms of which are chosen in accordance with the meaning which the speaker desires to convey. A full account of the structure of sentences would far exceed the limits of this grammar ; but it appears desirable to give at least the most common rules for the employment in the sentence of the principal verbal and declensional forms, of which in general only the formation has been hitherto explained.

1. THE FINITE VERB.

§ 578. The most important part of a sentence is the verb, for on the verb mainly depend the forms of the other words which a sentence may contain. Moreover, only a verbal form may by itself, without the addition of any other words, form a complete sentence ; and in sentences which contain no verbal form, the sense is not complete, unless we supply at least some form or other, commonly a form of the Present Indicative, of the verb भूस् 'to be.' There is a tendency, especially in the later language, to employ primary nouns, such as the Past Passive and Past Active Participles, and the Verbal Adjectives, in place of the proper verbal forms, the **Finite Verb**.

§ 579. According to Chapter VII., a verbal form may be used in Parasmaipada or Âtmanepada, or it may be Passive. A Parasmaipada or Âtmanepada form denotes that a certain agent performs the action, or undergoes the state, expressed by the root or verbal base. A passive form denotes that somebody or something is the object of the action expressed by the root or verbal base ; or it denotes, in the case of intransitive verbs, that the action or state expressed by the root is going on or brought about by a certain agent. Where in a sentence the verb is Par. or Âtm. (active construction), the subject of the sentence, if it be expressed by a separate noun, denotes the agent of the verbal action ; and where the verb is in the Passive (passive construction), the subject of the sentence, if expressed by a separate noun, denotes the object of the verbal action, the agent of which is expressed by a noun in the Instr. case. Passive forms of intransitive verbs are always used in the 3 Person Sing., and have no separate subject in the sentence, because the action is only one, and because the subject is invariably contained in the verbal form itself (impersonal construction) ; here, too, the agent by whom the action is brought about, is expressed by a noun in the Instr. case. The later language shows a decided preference for passive and impersonal constructions. *E. g.*—

Active construction : कमलानि पश्यति 'he sees lotuses ;' ईश्वर जनः

पूजयति 'man worships God;' देव वन्दे 'I praise God;' आचार्यं शिष्यः सेवते 'the pupil serves his master.'

Passive construction : भृत्यैः सेव्यसे 'you are served by servants;'
नृपेणारयो जीयन्ते 'the enemies are conquered by the prince.'

Impersonal construction : आस्यते भृत्येन, or भृत्याभ्याम्, or भृत्यैः 'the servant is sitting;' 'the two servants are sitting;,' 'the servants are sitting.'

Note: The student should clearly understand that the *agent* of the verbal action is not necessarily the *subject* of the sentence.

§ 580. The use of the three numbers of verbal forms can offer no difficulty. As regards the three persons, it may be mentioned that, when the subject of the sentence consists of several nouns connected by the particle च, of which one is the pronoun of the first person, the verb stands in the first person; and that the verb stands in the second person, when the subject consists of several nouns connected by च, of which one is the pronoun of the second, and none the pronoun of the first person. *E.g.* अहं च देवदत्तश्च पचावः; त्वं चाहं च पचावः; त्वं च देवदत्तश्च पचयः.

§ 581. The use of the tenses and moods, too, is comparatively simple, and does not offer nearly the same difficulties which this subject presents in other classical languages. The reasons of this are, that the Sanskrit language avoids the indirect form of speech; that the Subjunctive mood has almost entirely gone out of use; that tenses, the uses of which must once have been clearly defined and strictly kept separate, have come to be employed promiscuously; that relations between things or ideas which in other languages are expressed by subordinate sentences, are expressed by means of compound or secondary nouns, or by verbal derivatives; the preference, shown more especially by the later language, for passive and impersonal constructions, and for the use of Participles and Verbal Adjectives in place of the finite verb, etc,

(a) *The Present Tense (Present Indicative).*

§ 582. (a) The Present Tense is used to express that an action takes place or is going on, or has not been brought to a close, at the time of speaking; or is always going on, or performed habitually; or to state a natural fact, a general truth, etc. *E.g.* अद्य मम सर्वोऽपि परिपहः पलायितुमिच्छति 'my whole retinue here is wanting to run away;,' इहाधीमहे 'we are studying here;,' स्रवन्ति नद्यः 'rivers flow;,' हिमवतो गङ्गा प्रभवति 'the Ganges rises from the Himalaya;,' etc.

(b) The Present may also denote what has just taken place, or will take place soon. *E.g.* कदागतोऽसि। अयमागच्छामि। 'When did you come ?

I came just now.' कदा गमिष्यसि । एष गच्छामि । 'When shall you go ? I am going now.'

§ 583. (a) In connection with the particle स्म the Present conveys the meaning usually denoted by the Imperfect or Perfect (§ 584). *E.g.* कस्मिंश्चिद्दने भासुरको नाम सिंहः प्रतिवसति स्म 'in a certain forest there dwelt a lion named Bhāsuraka.'

(b) In connection with पुरा (without स्म) the Present or any past tense may be used to denote past time preceding the current day. *E.g.* वसन्तीह पुरा छात्राः, or अवसन्, or ऊषुः, or अवास्तुः 'formerly the pupils dwelt here.'

(c) With the adverbs यावत् and पुरा the Present conveys a future sense. *E.g.* नयनविषयं यावदस्येति भानुः 'till the sun sets' (or 'shall have set'); भूयश्चापि स्वमसि कण्ठलम्बा पुरा मे 'you will again cling to my neck.'

(d) In regard to future events, the Present or a Future may be used after कदा and कर्हि (§ 194); after any interrogative, when a desire for something is intimated; and also where there is no interrogative, when the reward is stated that will be earned by the fulfilment of a desire. *E.g.* कदा भुङ्क्ते or भोक्ष्यते 'when will he eat?' कतमो भिक्षां ददाति or दास्यति 'who of you will give alms?' यो भक्तं ददाति (or दास्यति) स स्वर्गं गच्छति (or गमिष्यति) 'he who will give me food, will go to heaven.'

(b) *The three Past Tenses.*

§ 584. (a) In classical literature the three Past Tenses are used without any apparent distinction, to denote any kind of past time.

(b) But in the older literature the Aorist at any rate is decidedly differently employed from the Imperfect and Perfect, and native grammarians distinguish between the three tenses thus: The Aorist either (like the Past Passive and Past Active Participles) simply denotes the completion of an action, or it denotes past time of the current day, recent past time. The Imperfect denotes past time preceding the current day, remote past time. And the Perfect, like the Imperfect, denotes remote past time, but, unlike the Imperfect, it is used with reference to events not witnessed by the speaker. Hence it is that the Imperfect and Perfect are used in narratives referring to the remote past, while the Aorist, unless it merely denotes the completion of an action, is the proper tense to use (particularly in dialogues) of events that have taken place at, or close to, the time of speaking, within sight or hearing of the speaker or hearer. The Imperfect and Perfect would have to be translated by the English Imperfect, the Aorist by the Perfect Present, with or without the addition of the adverb 'now.' *E.g.*—

उपाध्यायाय गां ददाति । अदात् । दास्यति । 'He gives (*Pres.*) a cow to the teacher; he has given (*Aor.*) one; he will give (*Simple Fut.*) one.'

तस्य ह पुत्रो जज्ञे रोहितो नाम । तं होवाच । अजानि ते वै पुत्रो यज्ञस्व मानेनेति । 'To him was born (*Perf.*) a son, by name Rohita. Then (Varuṇa) said (*Perf.*) to him: Now a son has been born (*Aor.*) to thee; sacrifice him to me.'

स प्रजापतिरत्रवीक्ष्य कोऽहमिति । यदेवैतद्वोच इत्यब्रवीत् । ततो वै को नाम प्रजापतिरभवत् । 'Prajāpati said (*Impf.*): Who am I then? (Indra) answered (*Impf.*): Exactly what you have said (*Aor.*) just now. Hence it is that Prajāpati came (*Impf.*) to be called Ka.'

§ 585. (a) The Aorist also conveys the notion that an action was performed continuously. *E.g.* यावज्जीवनमन्नदान् 'He was giving food all his life.'

(b) The Perfect is used in an emphatic denial. *E.g.* नो कलिङ्गाञ्जगाम 'I certainly did not go to Kaliṅgā.'

(c) *The two Futures.*

§ 586. (a) The Simple Future and the Periphrastic Future stand in the same relation to each other as the Aorist and the Imperfect. For while the Simple Future either simply denotes futurity generally, as opposed to what is present or past, or denotes an action which will take place during the current day or in the near future, the Periphrastic Future is used of such actions as will take place after the current day or in the more remote future. And similarly to what we have observed in the case of the Aorist (§ 585, a), the Simple Future is also employed to express the continuousness of a future action. *E.g.* उत्पत्स्यतेऽस्ति न्न कोऽपि समानधर्मा 'there will be born (or) there exists (already now) etc.' ग्राममद्य प्रवेक्ष्यामि 'to-day I shall enter the village'; अक्षिरासादास्यध्वे 'before long you will receive'; यावज्जीवनमभ्यापयिष्यति 'he will be teaching all his life'; —भ्वः कर्ता 'he will do to-morrow.'

(b) The Simple Future also denotes purpose, intention, desire, will, etc. *E.g.* घटेन कार्यं करिष्यन्कुम्भकारकुलं गत्वाहं कुरु घटं कार्यमनेन करिष्यामीति 'one who wishes to use a pot goes to the house of the potter and says: make me a pot; I want to use it.'

(d) *The Imperative.*

§ 587. The Imperative expresses command, prescript, entreaty, request, invitation, wish, deliberation or inquiry (all which meanings it shares with the Potential). It also denotes permission, or intimates that an action is seasonable (and these meanings, as well as that of order or

command, the Imperative has in common with the Verbal Adjectives). The Imperative also (like the Benedictive) denotes a blessing. *E.g.* एहि 'come!' मामे भवानागच्छतु (or आगच्छेत्) 'come to the village!' इह भवानास्ताम् (or आसीत्) 'please, sit here;' अधीच्छामो भवन्तं मापवकं भवान्धापयतु (or अध्यापयेत्) 'we request you to teach the boy;' व्याकरणमध्यये (or अधीयीत्) 'I should like to study grammar;' इच्छामि भुक्तां (or भुञ्जीत्) भवान् 'I wish you to eat;' किं नु खलु भो व्याकरणमध्यये (or अधीयीत्) 'should I study grammar?'—करोतु कटं भवान् (or भवता कटः कर्तव्यः etc.) 'make a mat!' or 'you may make a mat,' or 'it is time for you to make a mat.'—धिरं जीवतु भवान् or धिरं जीवताद्भवान् (or धिरं जीव्याद्भवान्) 'may you live long!'

(e) *The Subjunctive.*

§ 588. The Subjunctive of the Aorist with the prohibitive particle ना, and the Subjunctive of the Aorist or Imperfect with ना स्म, are used in an imperative sense. *E.g.* ना गमः, or ना स्म गमः, or ना स्म गच्छः 'do not go!' ना कार्षीत्, or ना स्म कार्षीत्, or ना स्म करोत् 'he shall not do.'

(f) *The Potential.*

§ 589. (a) The Potential or Optative, like the Imperative, expresses a command, prescript, entreaty, request, invitation, deliberation or inquiry (§ 587).

(b) It is also used when the speaker expresses a desire or hope, but should not be employed after the particle कश्चित्. *E.g.* कामो मे भुञ्जीत भवान् 'I hope, you will eat.' But कश्चिज्जीवति ते माता 'I hope, your mother is alive.'

§ 590. (a) The Potential may also be used to express that something would be possible, or is probable or likely, etc. When some such phrase as 'I think it possible,' 'I fancy,' 'I suspect' is added, the Simple Future may be used as well as the Potential (except after the particle चत्). *E.g.* अपि पर्वतं शिरसा भिन्यात् 'he might even break a mountain with his head;' लभेत सिकतासु तैलमपि 'one might even obtain oil from sand;' संभावयामि भुञ्जीत (or भोक्ष्यते) भवान्, but only संभावयामि यद्भुञ्जीत भवान् 'I fancy you will, or would eat.'

(b) Like the Verbal Adjectives, the Potential may be used to express that somebody deserves, or is fit or able, to do a thing. *E.g.* भवान्खलु कन्यां वहेत् (or भवता खलु कन्या वोढव्या etc.) 'you deserve, or are fit, to marry the girl;' भवान्खलु भारं वहेत् (or भवता खलु भारो वोढव्यः etc.) 'you are able to carry the load.'

(o) The Potential is used after काल, समय, and वेला 'it is time to,' when the particle च् is employed. *E.g.* कालो यक्षुक्षीत भवान् (=कालो भोक्तुम्) 'it is time for you to eat.'

§ 591. The Potential is used in hypothetical sentences, in both the antecedent and the subsequent clauses, when the speaker wishes to say, what would happen or not happen, if something else were to happen or not to happen. *E.g.* दक्षिणेन चेद्यायाञ्च शकटं पर्याभवेत् 'if he were to go to the right, his cart would not be upset.'

(g) *The Conditional.*

§ 592. The Conditional is used in hypothetical sentences, in both the antecedent and the subsequent clauses, if the speaker wishes to intimate that, what is stated in the antecedent clause, will not be or has not been the case. *E.g.* अभोक्ष्यत भवान्पूतेन यदि मत्समीपमागमिष्यत् 'if you came to me, you would get ghee to eat,' (but you will not come); सुवृष्टिर्देवमविद्यत्सुभिक्षमभाविष्यत् 'there would have been plenty of food, if it had rained properly.'

(h) *The Benedictive.*

§ 593. The Benedictive (like the Imperative) is used to denote a blessing or wish (§ 587).

2. THE INFINITIVE, THE GERUND, THE PARTICIPLES, AND THE VERBAL ADJECTIVES.

§ 594. The verb of a sentence may be accompanied by adverbs or adverbial expressions; and it may also be accompanied by inflected nouns, denoting the persons or things represented as bringing about the action or state expressed by the verb. Of the inflected nouns we shall treat later on. Among the adverbial expressions a prominent place is held by the Infinitive and the Gerund. Together with these we may conveniently class here the Participles and the Verbal Adjectives, because, like the Infinitive and the Gerund, they share some of the properties of the finite verb, and may, at any rate some of them, be even used in the place of it.

(a) *The Infinitive.*

§ 595. The Infinitive, though formally an Accusative case, is most ordinarily employed like the Dative case of a noun denoting an action or state, to express the purpose or aim of another action. *E.g.* पक्वुं व्रजति (=पाकाय व्रजति) 'he goes in order to cook;' भोक्तुं व्रजति 'he goes in order to eat.' (The same meaning may also be expressed by a primary noun in अक, § 539, 2; भोक्तुं व्रजति=भोजको व्रजति).

§ 596. (a) The Infinitive is used with words implying a wish or desire, when the person who wishes is also the agent of the action expressed by the Infinitive. *E.g.* इच्छति or कामयते or वटि or वाञ्छति भोक्तुम् 'he wishes to eat.'

(b) The Infinitive is also used in construction with दाक् 'can,' धृक् 'to dare to,' ज्ञा 'to know to,' न्द्वै 'to dislike to' etc., घट् 'to strive,' रभ् (आ-रभ् 'to begin' etc.), लभ् 'to receive,' कम् (प्र-कम् 'to begin' etc.), सङ् (उत्सङ् 'to have power to' etc.), अर्ह् 'to deserve, be obliged to, need, ought, should,' etc., and with अस् 'to be' and its synonyms (भू, विद् विद्यते). *E.g.* शशाकं न नियन्तुम् 'she could not restrain'; इन्द्रियाणि संनियन्तुं न शक्यन्ते 'the organs of sense cannot be restrained'; शक्यमेवं कर्तुम् 'it can be done so, it is possible to do so'; न दधुषगुर्वक्तुम् 'they did not dare to say'; न विजानाति विनिवर्तितुम् 'he does not know (what it is) to turn back'; दयितां त्रातुं घटस्व 'strive to protect the beloved'; भोक्तुं लभते 'he receives to eat'; तपश्चरितुं प्रचक्रमे 'she began to perform penances'; न कर्तुं मुत्सहे 'I cannot make'; न इष्टं दातुमर्हति 'he is not obliged to pay a fine'; वक्तुमर्हसि 'you ought to say'; अस्ति or भवति or विद्यते भोक्तुम् 'there is (food etc.) to eat,' etc.

(c) Also with अलम् 'able to, equal to, competent to, fit to, capable of' and nouns or verbs conveying the same or similar meanings. *E.g.* अलं विज्ञातुम् 'competent to understand'; पर्याप्तोऽसि प्रजाः पातुम् 'you are able to protect the creatures'; प्रापयितुमीश्वरः 'able to bring'; बोधुं पारयति 'he is able to carry,' etc.

§ 597. The Infinitive is also used with काल, समय, and वेला 'it is time to.' *E.g.* कालो or समयो or वेला भोक्तुम् 'it is time to eat' (=काली भोजनस्य or कालो यदुज्जीत भवान्; § 590, c).

(b) *The Gerunds in स्वा and व.*

§ 598. (a) The Gerunds in स्वा and व denote an action which in point of time precedes the action expressed by another (generally the main) verb (of the sentence), and has the same agent. *E.g.* भुक्त्वा ब्रजति 'he goes after having eaten'; भुक्त्वा पिबति 'he first eats and then drinks'; इत्यभिधाव तया वदुषे अस्म 'after she had said so, the ashes were seen by her,' i.e. 'when she had said so, she saw the asher.' .

(b) Sanskrit Gerunds may often in English be translated by prepositions or adverbial phrases. *E.g.* नीत्वा or गृहीत्वा or आदाव 'having led or taken' i.e. 'together with'; मुक्त्वा or विहाव 'having left or abandoned' i.e. 'without'; अप्राप्य नदीं पर्वतः स्थितः 'the mountain stands on this side of the river'; अतिक्रम्य पर्वतं नदी स्थिता 'the river is beyond the mountain.'

§ 599. अलम् and खलु may be used with the Gerund, to express a prohibition. *E.g.* अलं रुदित्वा 'do not weep'; अलं कृत्वा or खलु कृत्वा = ना कार्षीः (§ 588).

(c) *The Participles.*

§ 600. (a) The Participles of the Present and of the Simple Future convey the same meanings as the tenses to which they belong.

(b) The Present Participles may be used to show how another action takes place or why it takes place. *E.g.* घायाना भुञ्जते यवनाः 'the Yavanas eat lying down,' i.e. they lie down when eating; अधीयानो वसति 'he dwells (at a place) for the purpose of studying.'

§ 601. The Perfect Participles denote any kind of past time, and the Participle of the Parasmai, is often used in place of the finite verb. *E.g.* उपसेदिवान्कौरसः पाणिनिम् 'Kautsa approached, or has approached, Pāṇini' (=उपासीदन्, or उपससाद्, or उपासदन्).

§ 602. The Past Passive and Past Active Participles denote the completion of an action, or past time generally, and both are, especially in the later language, often used in place of the finite verb, either with or without the auxiliary verb अस् 'to be.' *E.g.* कृतवानसि विमिदं न मे प्रतिकूलं न च ते मया कृतम् 'you did nothing that was displeasing to me, and nothing was done by me that was disagreeable to you'; तेनोक्तम् 'he said'; राजा कुमारं देव्यै समर्पितवान् 'the king handed over the boy to the queen.'

§ 603. (a) The Past Passive Participle of transitive verbs denotes the object of the action expressed by the verb, and takes the gender, number, and case of the noun to which it refers; formed of intransitive verbs, it is used impersonally, and appears in the Nom. Sing. of the neuter gender. *E.g.* कृतः कटो भवता 'a mat has been made by you,' i.e. you have made a mat; आसितं भवता 'you have sat.'

(b) The Past Passive Participle of intransitive verbs, of verbs meaning 'to go,' and of अभिष् 'to embrace,' रुह् 'to ascend,' आस्, जन्, वस् 'to dwell,' शी, and स्था, even when with prepositions they are transitive, may also denote the agent. *E.g.* आसितो भवान् or आसितं भवता 'you have sat'; असि विद्रुतः 'you have run away'; गतो देवदत्तो ग्रामम् 'D. has gone to the village'; गतं देवदत्तेन 'D. has gone'; आरुढो वृक्षं भवान् or आरुढो वृक्षो भवता 'you have ascended the tree'; उपस्थितो गुरुं भवान् or उपस्थितो गुरुर्भवता 'you have approached the teacher.'

(c) The Past Passive Participle of intransitive verbs and of verbs meaning 'to go' or 'to eat,' may also denote the locality where an action has

taken place. *E.g.* इदमेवामासितम् 'this is the place where they have sat, here they sat'; इदमेवां यातम् 'here they went'; इदमेवां भुक्तम् 'here they ate,' etc.

(d) The Past Passive Participles of verbs meaning 'to approve of' or 'wish,' 'to know,' or 'to honour,' may lose their past sense and be used like ordinary adjectives. *E.g.* राज्ञां मतः or इदः 'approved of by' or 'dear to kings'; राज्ञां पूजितः 'honoured by' or 'an object of reverence for kings'; मम विदितम् 'known to me'; etc. (For the Genitive, see § 642, a.)

(d) *The Verbal Adjectives.*

§ 604. (a) The Verbal Adjectives convey a passive meaning. Formed of transitive verbs, they denote the object of the action expressed by the verb, and take the gender, number, and case of the noun to which they refer; formed of intransitive verbs, they are used impersonally, and appear in the Nom. Sing. of the neuter gender. They are frequently used in place of the finite verb. *E.g.* कर्तव्यः कटो भवता 'a mat should be made by you,' i.e., you should make a mat; आसितव्यं भवता 'you ought to sit down'; स्वयावहितेन भवितव्यम् 'you should be attentive' (§ 614, b).

(b) The Verbal Adjectives, like the Imperative, denote a command or injunction, or permission, or express that an action is seasonable (§ 587); and, like the Potential, they may be used to express that a person deserves, or is fit or able, to do a thing (§ 590, b).

3. THE CASES OF NOUNS.

§ 605. Inflected nouns are employed to denote the persons or things who or which are represented by the speaker as instrumental in bringing about the action or state expressed by the verb of a sentence. These persons or things may in turn be specified or more closely defined by means of other inflected nouns; and inflected nouns may also be used in, or in connection with, the adverbial expressions by which a verbal form may be accompanied; to denote the duration of an action or state, or to add various other particulars.

§ 606. Omitting here the Vocative case, as requiring no special remark, we may say in general, that of the seven remaining cases, all, except the Genitive, are employed to denote the different ways in which persons or things may be instrumental in bringing about the action or state denoted by the verb, as agents, or objects, or instruments, or recipients of the object of an action, etc.; and that for the Genitive is primarily reserved the function of expressing relations such as obtain between persons or things denoted by nouns. In special cases, however, the Geni-

tive may be employed beyond what may be said to be its proper sphere; and most of the other cases are frequently used in construction with nouns, adverbs, or prepositions, or to convey statements of various kinds, as will be shown below. And on the whole it may be added here, that the employment of the several cases depends not merely on what the speaker wishes to say, but also on the manner in which he desires to present a fact to the hearer.

(a) *The Nominative.*

§ 607. (a) The Nominative, in active construction, denotes the agent, and in passive construction the object of the action expressed by the verb (§ 579). *E.g.* कटं करोति देवदत्तः 'D. makes a mat'; कटः कियते देवदत्तेन 'a mat is made by D.'

(b) When the agent or object is put in the Nom., their predicate is put in the same case. *E.g.* तदण्डमभवत्सुवर्णम् 'that became a golden egg'; असौ नृपेण चक्रे युवराजशब्दभाक् 'he was made by the king possessed of the title *Yuvarāja*.'

(b) *The Accusative.*

§ 608. (a) The Accusative denotes, in active construction, the direct object of the action expressed by the verb. With verbs expressive of going, moving, or leading towards, and the like, the Acc. also denotes the goal of motion. *E.g.* कटं करोति 'he makes a mat'; चौरान्पश्यति 'he sees thieves'; ग्रामं गच्छति 'he goes to the village'; गमिष्याम्युपहास्यताम् 'I shall go to the state of one who deserves to be laughed at, I shall make myself ridiculous'; etc.

(b) When the direct object is put in the Acc., the objective predicate is put in the same case. *E.g.* तौ शरव्यमकरोत् 'he made them both the aim of his arrows.'

(c) With verbs of going, the goal of motion may optionally be put in the Dative, when bodily motion is spoken of. *E.g.* ग्रामं वा प्राणाद् गच्छति 'he goes to the village'; वनाय गच्छ 'go to the forest'; but only मनसा पाटलिपुत्रं गच्छति 'he goes with his thoughts to Pātaliputra.'

§ 609. (a) Transitive verbs expressive of motion may take both the Acc. of the direct object and also the Acc. of the goal of motion. *E.g.* अजां ग्रामं नयति 'he leads the goat to the village'; when a sentence like this is turned into the Passive, only the direct object is put in the Nom. (§ 607, a): अजां ग्रामं नीयते 'the goat is led to the village.'

(b) The verbs प्रष्टु 'to ask somebody after,' भिक्षु 'to beg something of,' यात्र 'to ask somebody for' take a double Acc. A double Acc. may also

be used with the verb दुह् 'to milk of,' श्वि 'to gather from,' रुध् 'to confine in,' and with verbs like ब्रू 'to tell' and शास् 'to teach.' E.g. माणवकं पुन्यान् वृच्छति 'he asks the boy after the way'; गां गोमिध पयः or गोदोमिध पयः 'he milks milk of the cow' (Acc. or Abl.); पुत्रं or पुत्राय ब्रूते धर्मम् 'he tells the boy (Acc. or Dat.) the law.'—In Passive construction, क्षितीश्वरो रामं याचितः 'the king was asked for Rāma.'

§ 610. (a) When a primitive verb is turned into the Causal, the agent of the primitive verb is put in the Accusative, provided the primitive verb is intransitive, or conveys the notions of going, knowing, eating, studying, or reciting. Otherwise the agent of the primitive verb is put in the Instrumental. E.g.

आस्ते देवदत्तः 'D. sits'; आसयति देवदत्तं यज्ञदत्तः 'Y. causes D. to sit.'

वेत्ति माणवको धर्मम् 'the boy knows the law'; वेदयति माणवकं धर्मम् 'he teaches the boy the law.'

अधीते माणवको धर्मम् 'the boy studies the law'; अभ्यापयति माणवकं धर्मम् 'he instructs the boy in the law'; in Passive construction, अभ्याप्यते माणवको धर्मम् 'the boy is instructed in the law.'

But पचस्योदनं देवदत्तः 'D. cooks rice'; प्राचयस्योदनं देवदत्तेन यज्ञदत्तः 'Y. causes D. to cook rice.'

(b) The agent of कृ and हृ may, when these verbs are turned into the Causal, optionally be put in the Instr. or Acc. case. E.g. करोति कदं देवदत्तः 'D. makes a mat'; कारयति कदं देवदत्तेन or देवदत्तं यज्ञदत्तः 'Y. causes D. to make a mat.'

§ 611. (a) The Accusative denotes duration and distance, and answers the questions 'how long?' and 'how far?' E.g. मासमधीते 'he studies a month'; क्रोशमगच्छत् 'he went (the distance of) a *kroska*'; क्राशं कुटिला नदी 'the river is bent (the distance of) a *kroska*.'

(b) To convey the notion that an action is accomplished, and the purpose for which it is performed, attained within a certain period of time or within a certain space, the Instr. is used instead of the Acc. E.g. मासे-नानुशाकोऽधीतः 'the chapter has been studied (and finished or learnt) in a month.'

(c) The Abl. or Loc. cases are used to denote the period of time intervening between two actions, or after which an action is repeated; or the space that intervenes between the agent and the object of an action. E.g. अथ भुक्त्वा देवदत्तो द्वाहाशोक्ता or द्वाहे शोक्ता 'after having eaten to-day, D. will eat (again) in (or after) two days'; इहस्योऽयमिच्छासः क्रोशामहं विध्यति or क्राशे लक्ष्यं विध्यति 'this archer, standing here, hits the mark at the distance of a *kroska*.'

(d) The Loc. is used to denote how far one point of time is distant from another; and the Nom. or Loc. denote the distance between two places. *E.g.* कार्तिक्या आग्रहायणी मासे 'the full-moon day of Agrahāyana is one month distant from the full-moon day of Kārttika'; गवीधुमतः सांकाश्यं चत्वारि योजनानि or चतुर्षु योजनेषु 'Sāmkāshya is four *yojanas* distant from Gavīdhumat.'

§ 612. The Accusative is used :

(a) With अन्तरा 'between' and अन्तरेण 'between' or 'without.' *E.g.* अन्तरा or अन्तरेण त्वां च मां च कमण्डलुः 'between you and me there is a water-pot'; अन्तरेण पुरुषकारं न किञ्चिद्भवति 'nothing is got without human effort.'

(b) With समया or निकषा 'near to,' अभितः or उभयतः 'on both sides of,' परितः 'around,' सर्वतः 'on all sides of,' उपर्युपरि 'above,' अधोऽधि 'on,' and अधोऽधः 'below.' *E.g.* समया ग्रामम् or निकषा ग्रामम् 'near the village'; अभितो ग्रामम् 'on both sides of the village'; etc.

(c) With ह्य 'ah! alas!' and धिक् 'fie! shame!' *E.g.* धिक्काम् 'shame upon thee!'

§ 613. The following prepositions are used with the Accusative :

(a) अनु in the sense of 'along, after, in the direction of, towards, in consequence of, according to,' or when conveying a distributive meaning. *E.g.* अनु गङ्गाम् 'along the Ganges'; अनु पुरोहितम् 'after the priest'; सर्वम् 'after that'; अनु हरिं सुराः 'the (other) gods come after (i.e., are inferior to) Hari'; वृक्षम् 'in the direction of' or 'towards the tree'; वृक्षं वृक्षम् चिच्छति 'he waters tree after tree.'

(b) उप in the sense of 'after.' *E.g.* उप शाकटायनं शैयाकरणाः 'the (other) grammarians come after (i.e., are inferior to) Shākatāyana.'

(c) अभि, परि, and प्रति in the sense of 'in the direction of, towards,' or when conveying a distributive meaning (like अनु).

(c) The Instrumental.

§ 614. (a) In passive or impersonal constructions the Instrumental denotes the agent of the action expressed by the verb; and generally, the Instr. denotes the instrument or means by which anything is accomplished, the way or road by which somebody proceeds, etc. *E.g.* देवदत्तेन क्रियते कटः 'a mat is made by D.;' आस्यते देवदत्तेन 'it is sat by D.,' i.e., 'D. sits'; देवदत्तेनोक्तम् 'D. said'; शस्त्रेण लुनाति 'he cuts with a sickle'; गुणैर्वन्धनम् 'the tying with strings'; एत्य वर्त्मना 'having approached by a path'; etc.

(b) When in impersonal construction the agent is expressed by the Instr., the predicate is put in the same case. *E.g.* *स्य्यावद्वितेन भवितव्यम्* 'you should be attentive.'

§ 615. (a) In connection with *दिव्* 'to play, to gamble,' that which people play with is put in the Instr. or Acc. case. *E.g.* *असेदीष्यति* or *असान्दीष्यति* 'he plays with dice.'

(b) With verbs meaning 'to hire, to engage for hire,' the wages may be denoted by the Instr. or Dat. case. *E.g.* *शतेन* or *शताय* *परिक्रीतः* 'hired for a hundred.' But the price paid for a thing bought is by the general rule put in the Instr. *E.g.* *सहस्रेण क्रीतः* 'bought for a thousand.'

§ 616. (a) The Instrumental also expresses cause, reason, motive, etc. *E.g.* *कन्यया शोकः* 'sorrow caused by a girl'; *विद्यया यशः* 'fame on account of learning.'

(b) If the cause, motive, etc., be a quality expressed by a masculine or neuter noun, the Abl. may be used instead of the Instr. *E.g.* *पाण्डित्येन मुक्तः* or *पाण्डित्यान्मुक्तः* 'released on account of his learning,' but only *प्रत्यया मुक्तः*; *भयात्* 'through fear.'

(c) If the phrases 'on account of,' 'by reason of,' 'for the sake of,' etc., are expressed by the noun *हेतुः*, this noun is put in the Gen., and has the Gen. case dependent on it. *E.g.* *अन्नस्य हेतोः* 'for the sake of food.'

(d) If nouns like *हेतुः*, *निमित्तः*, *कारणः* 'cause, reason, motive,' are qualified by a pronoun, any (except the Voc.) case may be used. *E.g.* *किं निमित्तम्* or *केन निमित्तेन* or *कस्मै निमित्ताय*, etc. 'for what reason?'

§ 617. The Instrumental also expresses accompaniment or association with, and is therefore used with adverbs meaning 'with, together with,' with nouns meaning 'accompanied by, furnished with,' and the like, and with verbs meaning 'to associate with, meet with, come in contact with,' etc.; but it may also be employed in the same sense without any such word. *E.g.* *पुत्रेण सह* or *सार्धम्* 'with the son'; *भार्यया सहितः* 'accompanied by his wife'; *धनेन संपन्नः* 'endowed with wealth'; *मूर्खैः सङ्गः* 'association with fools'; *रत्नं रत्नेन संगच्छते* 'one jewel associates with another'; *संगच्छस्व मया सार्धम्* 'meet me (in combat)'; *ओषेन युज्यते नदी* 'the river is joined with the flood'; *वृद्धो यूना* 'the old with the young,' etc.

§ 618. The Instrumental denotes the characteristic mark or the attribute of a person or thing. *E.g.* *अपि भवान्कण्डलुना ताक्षमद्राक्षीत्* 'have you seen the student with his water-pot?' *जटाभिस्तापसः* 'an ascetic (as is shown) by the matted hair'; etc.

§ 619. (a) The Instrumental is also employed to denote some defect of a part of the body, in expressions like *अक्षया कायः* 'blind of an eye.'

(b) And it is often used adverbially. *E.g.* प्रकृत्या 'by nature'; प्रायेण 'mostly'; गोत्रेण 'by descent'; समेन 'on level ground'; etc.

(d) *The Dative.*

§ 620. The Dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed; or that for which a thing is there, or serves, or may be used. *E.g.* उपाध्यायाय गां ददाति 'he gives a cow to the teacher'; देवदत्ताय गां प्रतिशृणोति 'he promises a cow to D.'; तत्तस्यै कथयति 'he tells that to her'; दूतो रघवे विसृष्टः 'a messenger sent to Raghū'; युद्धाय संनह्यते 'he accoutres himself for battle'; यूपाय वारु 'wood for a sacrificial post'; कुण्डलाय हिरण्यम् 'gold for an earring'; रन्धनाय स्थाली 'a pot for cooking.'

§ 621. (a) The Dative of a primary noun denoting an action or state may be used in the place of an Infinitive of purpose. *E.g.* पाकाय ब्रजति 'he goes in order to cook' (=पकुं ब्रजति, § 595); आर्तनाथाय वः शस्त्रं न प्रहर्तुमनागसि 'your weapon is for the protection (*Dat.*) of the distressed, not to inflict (*Inf.*) a wound on the innocent.'

(b) The Dative may also be employed to denote the object of an Infinitive of purpose, provided the Infinitive itself be omitted. *E.g.* पुष्पेभ्यो ब्रजति 'he goes to fetch flowers' (=पुष्पाण्याहर्तुं ब्रजति); वृत्राय वज्रमुदयच्छन् 'he lifted the thunderbolt to strike Vritra' (=वृत्रं हन्तुम्).

§ 622. With verbs such as कृप् कल्पतेसंपृक् संपद्यते, जन जायते, or भू, and even without the employment of any verb, the Dative denotes that to which something else tends or conduces, or what something else causes or produces, or is made to undergo or becomes, etc. *E.g.* विपासाय कल्पते 'it tends to produce' or 'causes distress'; उपद्रवाय भवति कोपः 'anger causes calamity'; अस्तु भवतां भूत्यै 'may he grant you prosperity!'; उपदेशो मूर्खाणां प्रकोपाय 'advice tends to enrage fools'; तस्य भार्यायै किं न कल्पसे 'why do you not become his wife'? etc.

§ 623. The employment of the Dative case in construction with the following verbs may be specially drawn attention to:

(a) With स्पृह, स्पृहयति 'to long for,' the *Dat.* denotes the thing longed for. *E.g.* पुष्पेभ्यः स्पृहयति 'he longs for flowers.'

(b) With धू, धारयति 'to owe,' the person to whom a thing is due. *E.g.* शतं धारयति 'he owes a hundred to D.'

(c) With रुच् 'to be pleasant, to please,' स्वद् 'to be agreeable to the' and synonymous verbs, the person pleased. *E.g.* देवदत्ताय रोचते 'the sweetmeat is pleasant to D.' or 'D. likes the sweetmeat.'

(d) With क्रुध् 'to be angry with,' दुष्ट् 'to meditate mischief against,' ईर्ष्य् 'to be jealous of,' असूय असूयति 'to envy,' and synonymous verbs, the person with whom one is angry, etc. *E.g.* देवदत्ताय क्रुध्यति 'he is angry with D.'—But when क्रुध् and दुष्ट् have a preposition prefixed to them, they are construed with the Acc. case; *e.g.* देवदत्तमनिक्रुध्यति.

(e) With भाष् 'to flatter,' हु (नि-हु etc.) 'to deny, conceal from,' स्था (तिष्ठते) 'to stand by, declare oneself in favour of,' and शप् 'to swear, asseverate by oath,' the Dat. denotes the person whom one flatters, from whom one conceals a thing, etc. *E.g.* देवदत्ताय भाषते 'he flatters D.'; etc.

§ 624. (a) The Dative is employed with अलम् 'enough for, sufficient for, a match for,' and synonymous expressions. *E.g.* अलं मल्लो मल्लाय or प्रभुर्मल्लो मल्लाय or प्रभवति मल्लो मल्लाय 'the (one) wrestler is a match for the (other) wrestler.'

(b) With हित 'good' or 'salutary for.' *E.g.* हितमामयाविने 'good for a diseased person.'

(c) With नमः 'adoration to!' and स्वस्ति 'hail to!' *E.g.* नमो देवेभ्यः 'adoration to the gods!' स्वस्ति प्रजापतेः 'hail to the people!'

(e) *The Ablative.*

§ 625. The Ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, or is kept away, or deviates, and the like; the place or source from which something starts or proceeds, or is obtained, etc. *E.g.* ग्रामावागच्छति 'he comes from the village'; पर्वतावरोहति 'he descends from the mountain'; अश्वास्पतितः 'fallen from the horse'; प्रासादात्पेक्षते 'he sees from the palace'; आसनात्पेक्षते 'he sees from his seat'; यवेष्वो गां वारुति or निवर्तयति 'he keeps off' or 'turns away the cow from the barley'; गवीधुमतः सांकाश्यं चत्वारि योजनानि 'Sāmkāshya is four *yojanas* distant from Gavidhumat' (§ 611, d); तेभ्यो लब्धम् 'received from them,' etc.

§ 626. The employment of the Ablative case with the following words may be specially drawn attention to:

(a) With words implying fear of, protection from, abhorrence, deviation from, discontinuance, or failing against, the Abl. denotes that of which one is afraid, or from which one protects, or which one abhors, etc. *E.g.* चोरैर्यो बिभेति 'he is afraid of thieves'; चोरैर्यस्त्रायते 'he protects from thieves'; चोरैर्यो भयम् 'fear from thieves'; अधर्माज्जगुप्सते 'he abhors unrighteousness'; धर्माद्विरमति or निवर्तते or प्रमाद्यति 'he discontinues, or deviates from, righteousness'; etc.

(b) With verbs meaning 'to hide,' the Abl. denotes that from which one wishes to hide. *E.g.* उपाध्यायादन्तर्धत्ते or निलीयते 'he hides from the teacher.'

(c) With verbs meaning 'to learn from, to hear from, to study under,' etc., the Abl. denotes the person from whom one learns. *E.g.* उपाध्याय-दधीति or आगमयति 'he learns from the teacher;' ताभ्यः श्रुत्वा 'having heard from them.'

(d) With अन् जायते, the Abl. denotes the material out of which a thing is produced or made; and with भू (प्र-भू etc.) the source from which anything starts. *E.g.* शृङ्गाच्छरो जायते 'the arrow is made out of horn;' हिमवतो गङ्गा प्रभवति 'the Ganges rises from the Himālaya.'

§ 627. The Ablative is used with Comparatives and words having a comparative sense, to denote that which is surpassed by something else. *E.g.* माथुराः पाटलिपुत्रकेभ्यः सुकुमारतराः 'the inhabitants of Mathurā are more delicate than those of Pātaliputra;' मतिरेव बलमग्रीवसी 'intelligence is more important than strength;' अकीर्तिर्मरणादतिरिच्यते 'loss of fame surpasses, i.e. is worse than, death.'

§ 628. (a) इतर 'other than,' अन्य, भिन्न 'different from,' and synonymous words, and the adverbs क्व 'except, without,' and आरान् 'far from' or 'near to' are construed with the Abl. case. *E.g.* इतरो देवदत्तात् 'other than D.;' क्व देवदत्तात् 'without D.,' etc.

(b) The Abl. is also employed with पूर्व, उत्तर, and other words which originally denote a point of the compass; with adverbs like प्राक्, उरक्; and with दक्षिणा, दक्षिणादि 'to the south of' and उत्तरा, उत्तरादि 'to the north of.' *E.g.* पूर्वो ग्रामात् 'east of the village;' पूर्वो ग्रीष्मादसन्तः 'spring comes before summer;' प्राग्ग्रामात्, दक्षिणा ग्रामात्, etc.

(c) But पुरस्तात् and similar adverbs in तात्, दक्षिणतः and others in तः, उत्तरात् and others in आत्, and उपरि, पुरः, अधः are construed with the Gen.; and उत्तरेण and others in एन with the Acc. or Gen. *E.g.* पुरस्ताद्ग्रामस्य 'east of the village;' दक्षिणेन ग्रामम् or ग्रामस्य 'south of the village,' etc.

§ 629. (a) दूर 'far from,' अन्तिक 'near to,' and synonymous words are construed with the Abl. or Gen. The words दूर, etc., themselves, when used adverbially, may be put in the Acc., Instr., Abl., or Loc. case. *E.g.* दूरं or दूरेण or दूरात् or दूरे ग्रामात् or ग्रामस्य 'far from the village.'

(b) पृथक् 'separate from' and नाना 'different from' may be construed with the Abl. or Instr. case; and विना 'without' with the Abl., or Instr., or Acc. case. *E.g.* पृथग्देवदत्तात् or देवदत्तेन; विना देवदत्तात् or देवदत्तेन or देवदत्तम्.

§ 630. The following prepositions are used with the Ablative :

(a) अप and परि in the sense of 'excepting, except in.' E.g. अप निग-
तैः यो बृष्टो देवः 'rain has fallen except in Trigarta.'

(b) आ in the sense of 'up to,' 'until' or 'from, since.' E.g. आ पाटलि-
पुत्रात् 'up to Pāṭaliputra'; आ षोडशात् 'until the sixteenth (year)'; आ
मूलात् 'from the root'; आ जन्मनः 'since birth.'

(c) प्रति when conveying the meaning 'almost equal to' or 'in return
or exchange for.' E.g. प्रद्युम्नः कृष्णात्प्रति (or कृष्णतः प्रति, § 167, a)
'Pradyumna is almost equal to Kṛṣṇa'; तिलेभ्यः प्रति यच्छति माषान् 'he
gives beans in exchange for sesamum.'

(f) *The Locative.*

§ 631. The Locative denotes the locality of the agent or object of
an action; the place, where or near which anything is, or where it is
placed; the time or occasion when, or the circumstances under which, any-
thing takes place. E.g. कट आस्ते 'he sits on a mat'; स्थाल्यां पचयत्यन्नम्
'he cooks rice in a pot'; तिलेषु तैलम् 'oil (is) in sesamum'; गुरौ वसति 'he
dwells with his teacher'; चरणयोनौ पततुः 'the two fell down at his feet';
धूर्जगतः सचिवेषु निवसिष्ये 'the burden of the world was placed on the
ministers'; मयि विश्वासः 'confidence (placed) in me'; सुहृज्जनं प्रेन 'affec-
tion towards friends'; तस्मिन्काले 'at that time'; तस्मिन्वसरे 'on that
occasion.'

§ 632. Exceptionally the locality is denoted by the Accusative, in
connection with the verbs अधि-शी 'to lie upon,' अधि-स्था 'to stand upon,
inhabit,' अधि-आस् 'to sit upon, occupy,' अभिनि-विष् 'to sit down in,
occupy,' and with वस् 'to dwell' after the prepositions अधि, अनु, उप,
and आ. E.g. ग्राममावास्ते '(an army) occupies the village'; पर्वतमधिष्ठति
'he stands on the mountain,' etc.

§ 633. (a) The Locative may also denote that for the sake of which,
or to obtain which, an action is performed, provided the thing sought
after be connected with the object of the action. E.g. चर्मणि हृषिणं हन्ति
'he kills the tiger for the sake of its skin.'

(b) In construction with certain adjectives in हुन् derived from Past Pass.
Participles, such as अधीतिन् 'one who has studied,' आश्नातिन् 'one who
has learnt by heart,' etc., the Loc. denotes the object of the verbs from
which the Past Pass. Participles are derived. E.g. अधीती व्याकरणे 'one
who has studied grammar, versed in grammar.'

§ 634. (a) When the action performed or the state undergone by a
person or thing is mentioned for the purpose of determining the time at

which, or the circumstances under which, an action is performed or a state undergone by another person or thing, the word expressing the former person or thing together with the noun qualifying it (which commonly is a Participle) is put in the Locative case (Locative absolute). *E.g.* गौषु दुग्धमानासु गतः 'he went (at the time) when the cows are milked'; ऋद्धेषु भुञ्जानेषु वरिष्ठा आसते 'while the wealthy are eating, the poor sit by'; तस्मिन्गते किं वृत्तम् 'what happened, when he had gone?' कुतो धर्मक्रियाविघ्नस्त्वयि रक्षितरि 'how can there be any hindrance of religious actions, when you are the protector?' एवमुक्ते 'when this had been said'; एवं सति 'such being the case,' etc.

(b) Instead of the Locative, it is permitted to use the Genitive absolute, to express the meaning of 'notwithstanding,' 'although,' or 'in spite of.' *E.g.* क्रोद्यतः (or क्रोद्यति) प्रात्राजीत् 'in spite of the fact that (people) were crying, he went into exile'; पश्यतोऽपि मे सिशुरपहतः 'the child was carried off, although I was looking on,' etc.

§ 635. The Locative or Genitive case may be used :

(a) In the sense of 'among' or 'of' with Superlatives and words conveying a similar meaning. *E.g.* मनुष्येषु or मनुष्याणां शक्तिवः शूरतमः 'the Kṣatriya is the bravest among men' or 'of men.'

(b) In construction with the nouns स्वामिन् 'possessor, master,' ईश्वर 'lord,' अधिपति 'ruler,' दायार् 'heir,' साक्षिन् 'witness,' प्रसिन् 'a surety,' and प्रसूत 'born to, prospective possessor of.' *E.g.* गौषु or गवां स्वामी 'an owner of cows,' etc.

(c) With आयुक्त 'occupied with, engaged in,' and कुशल 'clever in.' *E.g.* आयुक्तः कटककरणे or कटककरणस्य 'engaged in making mats.'

§ 636. The Locative or Instrumental case may be used with प्रसित 'attached' or 'devoted to' and उत्सुक 'anxious about.' *E.g.* केशेषुत्सुकः or केशैरुत्सुकः 'anxious about his hair.'

§ 637. In construction with साधु 'good to' and निपुण 'civil to,' either the Locative may be used, or one of the prepositions अनु, परि, or प्रति with the Acc. case. *E.g.* साधुर्देवदत्तो मातरि, or मातरमनु, or मातरं परि, or मातरं प्रति 'D. is good to his mother.'

§ 638. The following prepositions are used with the Locative :

(a) अधि when conveying the meaning of 'ruling over' or 'ruled over by.' *E.g.* अधि पञ्चालेषु ब्रह्मदत्तः 'Brahmadatta rules over Pañchāla'; अधि ब्रह्मदत्ते पञ्चालाः 'Pañchāla is ruled over by Brahmadatta.'

(b) उप in the sense of 'above, in addition to, in excess of.' *E.g.* उप खार्यो द्रोणः 'a *dropa* in addition to' or 'in excess of a *khārī*.'

(g) *The Genitive.*

§ 639. It has been already stated (§ 606), that the Genitive differs from the other cases mainly in this, that the persons or things denoted by it are not represented in any way as instrumental in bringing about the action expressed by a verb. The Genitive, therefore, as a rule, cannot be used in construction with verbal forms, but primarily denotes the manifold relations between persons or things expressed by nouns. It may also be said that the Genitive is employed to denote any relation whatever, to express which no other case has been specially prescribed. *E.g.* राज्ञः पुरुषः 'the king's man,' पशोः पादः 'the foot of the animal,' पित्रः पुत्रः 'the father's son,' विद्यते मम धनम् 'I possess wealth,' तेजो वैष्णवे पट्योर्विभजे 'he divided the splendour of Viṣṇu among the two wives.'

§ 640. (a) Contrary to the general rule the Genitive is used to denote the object of verbs of 'remembering' or 'thinking of,' of ईक्ष् 'to rule,' दृक् 'to share' or 'sympathize with,' and of some other less common verbs. *E.g.* मातुः स्मरति 'he remembers his mother,' पृथिव्या ईटे 'he rules the earth,' etc.

(b) And in connection with multiplicatives, it denotes the time in which an action is repeatedly performed. *E.g.* पञ्चकृत्वाऽहो भुङ्क्ते 'he eats five times a day.'

§ 641. (a) By the general rule, the agent or the object of what is denoted by any primary noun should be put in the Gen. case. *E.g.* भवत आगमनम् 'the arrival of you,' i.e., your arrival; अपां स्रष्टा 'the creator of the water,' वज्रस्य भर्ता 'the bearer of the thunderbolt.'

(b) But when a primary noun is accompanied, at the same time, by both its agent and its object, generally only the object is put in the Genitive, the agent being denoted by the Instr. case. *E.g.* आश्चर्यो गवां रोहो ऽगोपालकेन 'wonderful is the milking of the cows (*Obj. Gen.*) by one who is not a cow-herd (*Ag. Instr.*);' but त्रिकीर्षो विष्णुमित्रस्य कटस्य 'Viṣṇumitra's (*Ag. Gen.*) desire of making a mat (*Obj. Gen.*).'

§ 642. In construction with the following primary nouns the agent and the object are denoted (not by the Gen., but) by the same cases (*Instr.* or *Acc.*), by which they are denoted in construction with purely verbal forms :

(a) The Infinitive, the Gerunds, and Participles (except the Past Pass. Participles described in § 603, c and d). *E.g.* कटं कर्तुम् 'to make a mat,' कटं कृत्वा 'having made a mat,' ओदनं पचन् 'cooking rice,' देवदत्तेन कृतम् 'done by D.,' (but राज्ञामिष्टः 'dear to kings,' मम विदितम् 'known to me'); etc.

(b) Nouns in उ derived from Desiderative bases (§ 539, 8). *E.g.* कटं चिकीर्षुः 'desirous of making a mat.'

(c) Nouns in उक्, such as घातुक 'killing,' आगामुक 'approaching,' etc. *E.g.* वत्सान्घातुकः 'killing calves.'

(d) Nouns in तृ denoting a habit, etc. *E.g.* वदिता जनापवादान् 'in the habit of talking slander of people.'

(e) Nouns in अक or इन्, when they convey a future sense, and those in इन्, when the object is a debt. *E.g.* ओदनं भोजको व्रजति 'he goes to eat (§ 595) rice;' शतं शयी 'paying a hundred.'

(f) Nouns like सुकर, ईषत्कर 'easy to be made,' दुष्कर 'difficult to be made.' *E.g.* सुकरः कटो भवता 'the mat is easy to be made by you,' i.e., it is easy for you to make the mat; तेन दुर्बहम् 'difficult to be carried by him.'

§ 643. In construction with Verbal Adjectives the agent may be put in the Instr. or Gen. case. *E.g.* भवता or भवतः कटः कर्तव्यः 'a mat should be made by you,' i.e., you should make a mat.

§ 644. (a) The Gen. or Instr. case may be used with adjectives expressive of likeness or similarity. *E.g.* तुल्यो or सदृशो देवदत्तस्य or देवदत्तेन 'like' or 'similar to D.'

(b) The Gen. or Dat. case may be used in blessings with nouns like आयुष्य 'long life,' भद्र 'prosperity,' कुशल 'good health,' सुख 'happiness,' हित 'welfare,' etc. *E.g.* आयुष्यं देवदत्तस्य or देवदत्ताय भूयान् 'long life to Devadatta!'

Number and Gender.

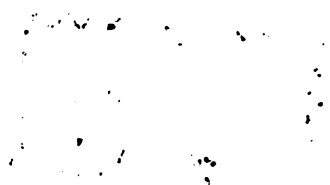
§ 645. The use of the three numbers of nouns calls for no particular remark. As regards the three genders, it may be noted that an adjective which refers to both a masculine and a feminine noun, takes the masculine gender; and that it takes the neuter gender when it refers to several nouns of which one at least is neuter. *E.g.* स नरस्तस्य गृहिणी च सुवृत्तौ 'that man and his wife are well-conducted;' स नरस्तस्य चरित्रं च विस्मयेत्पादके 'that man and his conduct are astonishing.'

§ 646. As intimated in § 577, the preceding rules are intended rather for the guidance of the beginner to lay down some general principles, than to give a complete account of all the syntactical facts of the language. Sanskrit having been in constant use for thousands of years, a set of rules valid for one period of the language could never be expected to be

strictly observed during all times and by every writer. Moreover, it should not be forgotten that most works of the so-called classical Sanskrit were composed at a time when Sanskrit had ceased to be a living language, and when authors, even the best of them, in attempting to follow the guidance of their great grammarians, were by no means always successful.



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